L 3396 Cathedral of Portland

THE DUTY OF SERVANTS,

CONTAINING

First, Their Preparation for, and Choice of a Service.

Secondly, Their Duty in Service.

Together with Prayers suited to each Duty.

To this is added

A Discourse of the Sacrament suited peculiarly to Servants.

By the Author of *Practical Christianity*.

LONDON,
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THE EPISTLE TO SERVANTS.

Good Fellow-Chriſtians,

I Will not increaſe the Bulk or Price of this Book, by giving the World an account of all the Reaſons that mov'd me to publiſh it; let it ſuffice to tell you, that 'tis a Deſign of great Charity for your Temporal and Eternal Intereſt. I would, as much as lies in me, render your Eſtate eaſie, profitable, and at leaſt not diſhonourable, which I ſhall certainly effect, if I can perſuade you to Contentment, and a faithful

discharge of your Duty in your Place; for 'tis not the Nature of Service, but the Faults of Servants, which render this state uneasie and contemptible, the greatest Burthen and Dishonour of it being in truth to be imputed to the unreasonable Discontents, to the negligent, unfaithful, or undiscreet behaviour of many Servants. I would possess you therefore with such Virtues as may render you the Favourites and Confidents of your Masters, dear to them (as you ought to be) next to their own Children; and by being so, you will become more considerable to all that know you, and nearer every day to Advancement: These Virtues are Contentment in your Condition, Justice, Truth, Industry, Humility, the Fear of God, and such like. By the Practice of these, you will convince the World, that you differ from the Rich and Great only in outward Circumstances, that you have true Honour and Goodness in your Souls, and that you have nothing mean in you besides your Fortune: These therefore

cannot

cannot miſs of making you worthy to be eſteemed, to be beloved, to be truſted, to be encouraged.

But this is not the utmoſt of my Deſign, I would make you Happy and Glorious hereafter, I would make you the Children, the Heirs of God, and Joynt-Heirs with Chriſt, though the Servants of Men; I would deliver you from the Bondage of Sin and Satan, and make you partakers of the true Liberty of the Sons of God. Now this cannot be done, unleſs you can be prevail'd with to love and purſue after thoſe Virtues which become your condition in the World, and ſo diſcharge your Duties conſcientiouſly; for I muſt deal faithfully with you, no man can be a good Chriſtian, who is not good in that ſtation wherein God has placed him: You cannot then be Obedient Servants of God, unleſs you be Faithful Servants of Men; nor yet do I confine the whole of your Duty within the compaſs of your Service *to Man, there is a Duty alſo which you owe to God, which you are*

to perform in the firſt place, not only becauſe he is your Chief and Beſt Maſter, (I ſhould rather have ſaid, your Good Lord and Father too) but alſo, becauſe this is the beſt and moſt ſolid Foundation of your Duty towards Man; and therefore eaſily conceiving that no good, nay no wiſe Man will grudge you the time that is neceſſary for the Service of God, ſince unleſs this be perform'd, they can neither expect that you ſhould ſerve them as you ought, nor if they did, that God would give a Bleſſing to your Service. I have taken care to direct you alſo in this little Treatiſe, how to imploy this time, laying down ſuch Rules as may be more peculiarly uſeful to you in Reading, Hearing the Word, Receiving the Sacrament, &c.

The Method I have followed is very plain, and I need give you no other account of it, than what you have in the Title. I have nothing more but to beſeech you, that you would joyn with me in hearty Prayers to God, that he would bleſs this my Endeavour with ſucceſs, not only to

your

your Advantage and Comfort, but to the Peace and Intereſt of all Families, which is nearly concern'd in your Behaviour, that he would poſſeſs all of you with Virtues ſuitable to your Quality and Condition in the World, with a Spirit of Meekneſs and Humility, with a Spirit of Faithfulneſs and Induſtry, with a Spirit of Love and Gratitude, and with a Spirit of Fear of, and Dependence upon him our God, that ſo you may not only be conſiderable and uſeful in your Places, but alſo Examples of an Excellent Virtue, and by a neceſſary conſequence happy here, and glorious hereafter, which is the ſincere Deſire of

Your Affectionate Friend,

Richard Lucas.

The Contents.

PART I.

Of Preparation for, and Choice of a Service.

Ch. 1. *Of Preparation for Service. The Duty of Parents in this point. The Duty of those who design themselves for Service.*

Ch. 2. *Of the Choice of a Service. The Importance of this Choice. Rules to be followed in making it.*

PART II.

Containing the Duty of Servants.

Ch. 1. *Of the Servant's Duty towards God.*

Ch. 2. *Of the Servant's Duty towards his Master and Mistress.*

Ch. 3. *Of the Servant's Duty towards the Children of the Family, Sojurners, Strangers.*

Ch. 4. *Of the Servant's Duty towards his Fellow-Servants.*

Ch. 5. *Of the Servant's Duty towards himself; with*

6. *The Conclusion of this part, containing general Motives to the Servant's conscientious performance of his Duty.*

PART III.

Containing

The Servant's Preparation for the Sacrament.

PART I.

Of Preparation for, and Choice of a Service.

CHAP. I.

Of Preparation for Service, *as 'tis the Duty partly of Parents, and partly of thoſe Young People who reſolve upon* Service.

The Neceſſity of Preparation.

THERE is ſcarce any particular Work, or any ſingle Action that is well done, unleſs by ſuch who are train'd up to it, or fitted for it, either by an actual or habitual preparation; how can it then be imagin'd, that *Service*, which is a ſtate of Life, of ſo great importance, to the welfare of

all the other members of a Family, as well as that of *Servants* themſelves, ſhould be wiſely entred into, and happily diſcharg'd without any *Preparation?* Many and important are the Duties of *Servants*, great is the Truſt repos'd in 'em, the Eſtate, the Honour of their Maſters and Miſtreſſes, the Peace, the Happineſs and Virtue too of the whole Family, doth very often depend much upon 'em; and can any one queſtion, whether ſuch a Charge, ſuch a Truſt as this does not require many Virtues and Excellent Qualifications? and theſe cannot be obtain'd without due *Preparation*; for as no man is happy, ſo neither is any man wiſe or virtuous by chance.

The Qualifications of a good Servant.

Now the Qualifications which make a good *Servant*, are ſuch as theſe; Fear of, and Dependence upon God, Contentment in their Condition, Love of their Maſters and Miſtreſſes, Humility, Meekneſs and Patience, Faithfulneſs, Induſtry and Diſcretion: Theſe I confeſs, are eminent Virtues; and though they are neceſſary in this lower ſtation, they make

make men fit for, and worthy of the higheſt: Theſe will make a *Servant* both happy and conſiderable in deſpite of the meanneſs either of his Birth or Fortune; and happy muſt thoſe Maſters be, who are ſerv'd by Perſons of ſuch Virtues: Since therefore the Truſt is ſo great which is repos'd in *Servants*; ſince the Virtues neceſſary to make a good *Servant* are ſo many and great; and ſince the fruit of their good *Service* is ſo extremely profitable to themſelves, and the Families they are Members of, it doth naturally follow, that they ſhould with great Care and Pains be train'd up, and fitted for *Service.*

Now this Duty of *Preparation* doth in the firſt place belong to ſuch Parents who are of that Rank in the World, that they have no better way of providing for their Children, than by *Service.* And next 'tis the particular and immediate Buſineſs of ſuch Children before they enter upon this ſtate.

This Preparation in part the Duty of Parents.

Firſt, 'Tis the Duty of Parents. Every Parent is by the Law of God

and Man, bound to make provision for their Children, and then sure they who can make no other provision for 'em, are much the more bound to be diligent and zealous in their Education. There are indeed some sorts of Skill necessary to qualifie Men for some particular sorts of *Service*, which cannot be obtain'd without Charge; the poorer sort may peradventure look upon themselves excus'd from bestowing this sort of Education upon their Children by its expensiveness; but the Education I require of 'em, consisting in the Fear of God, Truth, Industry, Humility, and such like, is no way expensive; the Poor as well as the Rich may resolve with *Joshua* *, *I and my House will serve the Lord.* Good Example, good Instruction, and good Government, does not cost much, nor does it put 'em to any Charge to acquaint their Children frequently with Instances of God's Goodness and Power in providing for all those that depend upon him in these ways of Humility and Industry; and if Examples

Motives to the Parents Care.

* Josh. 24. 15.

amples of this ſort be pickt out in the Neighbourhood, ſuch as their Children are well acquainted with, men whom their own Induſtry, and God's Bleſſing has raiſed from little, this will be very apt to affect 'em, and to teach 'em the Excellent Leſſons of Contentment and Truſt in God: Parents by this Labour beſtowed upon their Children, will reap this great advantage; their Children will be more ſerviceable and delightful to 'em, their mean Condition will be more eaſie and honourable, being freed from the two Plagues of Poverty, Diſorder and Sloth: Their Children again will reap a double Advantage; *firſt*, in being fitted to encounter every Fortune; and *next*, this Piety and Religious Wiſdom, viſible in the Family they are of, will give them very great Credit and Reputation; ſuch a Houſe will be lookt upon as a Temple conſecrated to Religion; and he that takes a Child from hence, will believe that he receives a Guardian Angel into his Family, or at leaſt one whom God will

bleſs in all that he does, and for whoſe ſake he will bleſs all that belongs to him. Thus a good Edcucation is both a delightful and provident work; 'tis a good Eſtate to Children, recommending 'em to the Favour both of God and Man, and making 'em worthy of the beſt Fortune, and able to bear the worſt: These are the Advantages which Parent and Child reaps from this ſort of Education, but this is not all the Motive to this Duty; for there are as miſchievous Effects which attend the neglect of it, as there are good ones which attend the performance. How can the careleſs Parent anſwer for his neglect to God, to himſelf, or to his Children, ſince by it he betrays the Honour of God, the Happineſs of his Children, and his own Peace and Comfort? What ſhall thoſe wretched Children do? Whither ſhall they go who are as deſtitute of good Education and Virtue, as of a Maintenance and Proviſion? Whither ſhall they go? to Service? they are unfit for it, and uncapable of obtaining it:

The Miſchiefs which purſue the neglect of this Duty.

For

For who will receive into his Family one o'reſpread with the Leproſie of a Slothful and Vicious Education? Shall they ſtay at home, the ſhame and burden of their Parents? Alas, there they muſt periſh through want of Bread, or abundance of Idleneſs: What remains then for 'em to do? they muſt either betake themſelves to unlawful ways to get a Maintenance, or elſe miſcarry through the Vices of their Education in lawful and good ones: Who have theſe poor creatures to complain of in the day of their miſery or of Judgment? Shall they complain of God? he gave 'em Health, Strength and Underſtanding: Shall they complain of themſelves? 'Tis true, they will have Reaſon, for they preferred Ignorance and Idleneſs before the means and opportunities of Grace, which have been provided for 'em in Publick at leaſt, but moſt of all muſt their Complaints be levelled againſt their Parents, who ſuffer'd 'em to periſh for lack of Knowledge, who ſuffer'd 'em to fall into the bondage and miſchiefs

of ſin, before they were throughly inſtructed, what ſin was, nay prompted 'em, and I had almoſt ſaid, compelled 'em into both by the lewdneſs of their own Examples: Let me ſpeak to ſuch Parents, with what hearts muſt you, if you have any ſenſe remaining, behold your Children loſt to Virtue, engaged in ſinful and deſtructive Courſes, and finally plunged into the miſery that attends them; when you ſhall reflect and conſider that they have been abandoned, betrayed and debaucht into all this, by you your ſelves? With what face can you beg of God for 'em the aſſiſtance of his Grace, which you have your ſelves bereaved 'em of, or at leaſt refus'd to contribute what lay in you to implant it in 'em? Or how can you finally beg of God ſupport and comfort under the Calamity which you have brought upon your ſelves? Go wretches, hide your ſelves from the ſight of thoſe Children which you have undone, and if you can, from the ſight of God, whoſe Truſt repoſed in you you have betray'd! Having

Having put Parents in mind of this Duty of *Preparation*, as far as it concerns them, I must now address my self to Children and Young Persons of the Rank and Quality supposed all along; for the Duty of *Preparation* is not so to be cast off from your selves upon your Parents, as if no part of it lay upon you. As soon then as you come to years of Discretion, your first business is to consider the Condition and Fortune of your Birth; you are seriously to consider the narrowness of that Portion God has allotted you, and with what pains and travail your poor Parents provide this; you see you are not sent into the World to take your Pleasure and Pastime therein, but you are born to take Pains and Care, or else you must ever suffer the straits of Poverty, the reproach of Sloth, and the Plagues of Nastiness and Ignorance: When you have laid this to heart, consider too the infinite kindness of God, who fills, or is ready to fill *all things living with his Goodness*. Consider his Alsufficiency and Power, that

The Childrens Duty in this point.

Motives to it.

*Pſal.75.7. that 'tis he * *who pulleth down one, and ſetteth up another:* There is no Cottage ſo retired which God does not look into and regard; no Condition ſo deſperate, ſo deſtitute of Friends, and all means, that God cannot redreſs and relieve it: He that called his People out of the Brick-kills, and from between the Pots, and choſe Herdſmen and Shepherds for his Prophets and Princes, this God can never want means to raiſe or provide for ſuch who call upon him, and ſerve him. Thus, if you lay to heart your Quality and Condition in the World; if you demand each one of himſelf, Who am I? What am I born to? What Station has God aſſigned me in the World? This will ſoon convince you, that you have nothing to truſt to but God and your own Virtue: And if you lay to heart in the next place the Goodneſs and All-ſufficiency of God, you'l eaſily conclude, that they who have him for their Friend and Patron, can want no Encouragement, no Aſſiſtance, that they who ſerve him, and depend upon him,

him, * *shall lack no manner of thing that is good*; and so all together will put you upon the practice of Virtue, and a dependence upon God, in which consists almost the whole *Preparation* I am treating of. * Psal. 34.

Children must accustom themselves at home to the Duties they must practise in Service.

Having advanced thus far, your next business will be, to learn and accustom your selves to those Duties as far as you can, in the Family of your Parents, which you must practise afterwards in that of your Masters: Above all, practise those Virtues which you shall find useful and necessary, wherever you shall come; such are *Industry*, *Humility*, *Contentment*, and the like. *First*, *Industry*; for why should you not ease and assist your poor Parents, who with much Affection, Care and Trouble, nurst and succour'd you, when unable to help your selves? Or why should you indulge your selves in Idleness, who cannot live but by taking pains? *Secondly*, *Humility*; for why should you not pay that Respect to those who are your Parents, which you are to do to those who will be your Masters?

ſters? to thoſe whom the Law of Nature has ſet over you, which you muſt to thoſe whom your Neceſſities will ſet over you? Or how will you learn the Humble and Reſpectful Language or Demeanours of a *Servant*, who accuſtom your ſelves to nothing but Rudeneſs, Diſreſpect and Undutifulneſs towards your own Parents, whom though you (which you ought not,) it may be, fear leſs, yet ſure you love more, or ought to do ſo? *Laſtly, Contentment in your ſtate*; for you are unfit to be *Servants*, if you are wanton and diſcontented Children; your Dyet, it may be, and ſuch other Circumſtances, may be better'd by the exchange of a Father's for a Maſter's Houſe; but there may be other things which may be more inſupportable than your Parents Poverty; ſomething every where muſt be borne with, and therefore inure your ſelves betimes to Contentment in the meaneſt Condition, without which you ſhall never be happy in the beſt. In a word, if you would prove *good Servants*, you muſt firſt prove

good

good Children; look upon your Parents not only as your Father and Mother, but Maſter and Miſtreſs too: Let not the meanneſs of their Eſtate tempt you to ſlight 'em; 'twere a *ſin* in a Neighbour or a Stranger to deſpiſe them for their Poverty; but 'tis a *Crime*, a Crying wickedneſs in you their Children: Make no uſe of the Indulgence and Fondneſs of your Parents, but only this, to inform your ſelves of 'em more freely, what you are to do, and more carefully avoid doing amiſs, and more chearfully to reform what is amiſs; for if you have no ſenſe upon your minds of Duty and Kindneſs, you will never make better than *Eye-Servants*, whom God as well as Man deteſts.

The Reſolution fit for ſuch as are entring into Service.

Thus prepar'd, as ſoon as you are invited to, or have your ſelves found a fit *Service*, fortifie and confirm your ſelves in this Reſolution, that you will perform the utmoſt that you undertake at leaſt, and whatever more you can, that you will do your Duty with Chearfulneſs, and with all your Might, and with all imaginable Faithfulneſs

fulneſs and ſingleneſs of Heart, as doing *Service* to God, not Man. Look upon your Maſter and Miſtreſs as your Adopted Parents; reſolve to love and ſerve 'em as ſuch, and never to be perſuaded that your own Intereſt can be divided from theirs. Ah! would you but go thus qualified to *Service*, you would find it indeed a ſtate of True Liberty, not Slavery; you would not be driven to poor and diſhonourable ſhifts ever and anon; you would grow up and thrive in the Affections of your Maſters and Miſtreſſes, and your Intereſt would ripen with their Affection and Value for you; they would be your Adopted Parents, you their Adopted Children, as neceſſary and dear to 'em, as their Feet, their Hands, their Eyes.

Fraught with theſe Virtues, and Arm'd with theſe Reſolutions, enter into the World and proſper; having firſt begg'd your Parents Bleſſing and Advice, and devoted that little time between your being hired to, and entring upon *Service*, to Prayer, and the conſideration of theſe things.

A

A Prayer to be uſed by Parents fitted to this Duty.

O *Almighty God, Father of the Family of Heaven and Earth, poſſeſs my Soul with a tender ſenſe of the Duty of a Parent, that I may not be bereaved of the Peace and Satisfaction which ſprings from a faithful diſcharge of it, nor of the Pleaſure and Advantage which Wiſe and Virtuous Children bring their Parents, nor of that Bleſſing which thou doſt beſtow upon all ſuch as train up their Children in thy Holy Faith and Fear. O ſuffer me not, inſtead of all theſe Advantages, to fall into that wretched ſtate, wherein my Conſcience ſhall be tortur'd, and my Soul afflicted by the ſenſe of my Childrens Ruin, my own Guilt, and thy heavy Diſpleaſure. Suffer me not, O Lord, to imitate that wicked* One *the Devil, who delights to betray his Children into Sin and Ruin; but make me to imitate thee, my Heavenly Father, who* doſt fill all things with thy Goodneſs, *whoſe merciful Providence is over all thy Works, who*

provideſt

provideſt for all thy Children both ſpiritual and bodily food, and art moſt infinitely kind and gracious even to the undutiful and ungrateful. O Lord, open thou my mouth, that I may pour forth Inſtruction. O Lord, puriſie and ſanctifie me, that if I be ſlow of ſpeech, and unlearned, they may yet learn from my Life more than they can from my Tongue: But above all, O Lord, pour forth thy Grace in their hearts, that they may be meek and teachable, induſtrious and dutiful, devout and religious. Laſtly, O Lord God, I reſign and recommend theſe my Children unto thee, O be thou their Father; take thou the Care of providing for 'em upon thee, and do thou ſo direct the whole Courſe of their Lives by thy Gracious Providence, that every paſſage of it may tend to thy Glory, to my Comfort, and to their own Honour and Happineſs. All which I moſt humbly and moſt earneſtly beg for the ſake of thy dear Son Jeſus Chriſt.

A Prayer to be uſed by Children under the Government of their Parents.

O *Eternal God and Heavenly Father, thou that art the kind Author of my Being, be thou the gracious Guide of my Life; my Age is ſimple and unexperienced; O be thou pleaſed to inſpire me with true Wiſdom from above: I am come into a World full of Snares and Temptations, O do thou fill me with the Knowledge and Love of thy Truth, that it may keep me from the path of the Deſtroyer. O poſſeſs my heart with the Fear of thee, and dependence upon thee, that I* may walk before thee the Almighty God and be perfect; *that I knowing, that* thou art my exceeding great Reward, *may neither be diſcontented in my preſent ſtate, nor diſtruſtful of a Proviſion for the future. Poſſeſs alſo my heart, O my God, with that natural tenderneſs for my Parents, and with that Chriſtian ſenſe of my Duty towards 'em, that my Language may be reſpectful, my Actions dutiful, and my whole*

Behaviour ſuch, that I may not increaſe the Burden and Care of their Life, but prove a comfort and ſupport to 'em. O my God, poſſeſs me laſtly with a ſpirit of Meekneſs, Juſtice, Truth and Induſtry, that by Reverence to my Betters, by Courteouſneſs, Truth and Faithfulneſs towards all, and by Diligence in whatever I am employed, I may grow like a Tree planted by the Rivers of Water, my Leaf may not wither, whatſoever I do, may proſper, and I may bring forth my fruit in due ſeaſon, increaſing daily in Wiſdom and Stature, and in Favour with God and Man: *Hear, O hear the Voice of my Petition, for in thee only is my Truſt, through Jeſus Chriſt our Lord.*

A Prayer to be uſed by ſuch as are juſt entring into *Service.*

O *Almighty God and Heavenly Father, who art wont to lead and defend all thoſe who call upon thee, be thou pleaſed to go now and ever along with me, and make my ways plain and proſperous*

proſperous before my face. Vouchſafe me, I beſeech thee, the Aſſiſtance of thy Grace, that I may both contentedly ſubmit to thy bleſſed Providence, and alſo do my Duty faithfully in that ſtation to which thou doſt call me. Make me always to remember that I do Service to thee my God, whilſt I do it as I ought, to Man; and that I am not only to expect my Wages from my Earthly, but alſo my Reward from thee my Heavenly Maſter. And, O my God, becauſe I know that I am frail fleſh and blood, I beſeech thee to confirm and ſtrengthen me againſt all Temptations, that nothing may be able to prevail with me to deceive the Truſt that is repos'd in me. Keep me alſo from all unchriſtian frowardneſs and paſſion, which may diſturb the Peace and Charity of the Family whither I go. Above all, keep me from forgetting thee in my Succeſs and Plenty, and from preferring my Worldly Intereſt before thy Favour. Let me find Favour in their ſight, with whom I go to ſojourn, and bleſs thou them, and do good unto 'em for thy Servants ſake: Thou art my God, in thee is my Truſt, to thee I dedicate and

devote my Life; O hear me now, and whenever I call upon thee, O God of my Salvation, through Jeſus Chriſt my Lord.

CHAP. II.

Directions to be followed in the Choice of a Service.

The Rules to be followed in this Choice.

I Do not deſign here to lay down any Rules of Carnal Policy, there are very few ſo ſtupid, as not to be able to diſcern what ſort of *Services* do beſt promote their Worldly Intereſt; paſſing therefore over theſe, I ſhall only direct you what way *Servants* are moſt likely to ſecure their Peace and Tranquility, and a good Conſcience. Sometimes the Straits and Neceſſities of *Servants* are preſſing, and the Choice of *Services* is little or none at all: And in this caſe, whoever draws you, as the *Midianites* did *Joſeph*, out of this Pit, is to be lookt upon as appointed by Providence for your Maſter; provided the Employment be lawful, and not

not repugnant to your Chriſtian Profeſſion, for then it is much better to ſuffer by the want of an Employment, than thrive by a ſinful one: But whenever your wants are not urgent, 'tis much more adviſeable to attend the Providence of God for a more ſuitable place, than out of Diſtruſt to put your ſelves into ſuch, as you muſt again ſoon quit, not without ſome guilt of Lightneſs and Ingratitude, or continue in very uncomfortably: But you muſt in this deliberation take care that you do not impoſe upon your ſelves, and pretend to do that out of Religion, which you do really out of Pride or Idleneſs, or Wantonneſs. If ſeveral Services be offer d, it is, no doubt on't, highly agreeable to Reaſon and Religion, that a *Servant* ſhould with great warineſs proceed to chuſe a Maſter whoſe Commands muſt be Laws to him, to chuſe that company which he muſt always live in: 'Tis, in a word, highly reaſonable that a *Servant* ſhould with good Advice put himſelf into a Family, by whoſe

Orders and Cuſtoms the whole manner of his Life is to be regulated and determin'd, and both his Mind and Fortune probably to be ſhaped and faſhioned.

Now, that you may not miſcarry in this Choice, you are in the firſt place earneſtly to implore the Guidance and Direction of God; for if he interpoſe in thoſe things which ſeem wholly given up to Chance, as *Solomon* aſſures us, * *The Lot is caſt into the lap, but the coming forth is of the Lord.* How much more will he be intreated to be preſent in thoſe Affairs, wherein Men proceed by Rules of Wiſdom and Religion? And if the ſlighteſt matter of Life do fall under his notice, which our Saviour intimates, by telling us that † *The Hairs of our head are all numbred*, how much more the weightieſt? Look then up to God, and call upon him for his Direction in this matter; 'tis he who by a ſecret Providence can over-rule all things; 'tis he who can give Light to obſcure and doubtful things, or a more diſcerning Judgment to weak and

* Prov. 16. 33.

† Matth. 6.

1. Beg Gods Direction.

and ſimple minds. In the *ſecond* place, you are to take the Advice of Wiſe and Virtuous Friends, and you are generally to look upon that Advice moſt ſound, which preſſes you moſt to Duty and Religion, and flatters not your Pride nor Sloth. In the *third* place, you muſt well weigh your own Capacities and Abilities, comparing 'em with the buſineſs that you are entertained for; for if you undertake what you are unfit for, 'tis impoſſible that your Maſter ſhould reap any thing from your *Service* but Vexation, and it may be Damage, or you your ſelves any thing but diſcredit; ſo that this is both ſin and folly, a downright deceiving others, and betraying your ſelves: Sometimes indeed there is not ſo much Regard had to your Ability, as Chearfulneſs and Induſtry, and in this caſe, if your Capacity come not up to their Expectation, you wrong 'em not; but then, they lay upon you a double Obligation to good Nature and Diligence; for 'tis monſtrouſly ingrateful, if you force 'em

2. Conſult Virtuous Friends.

3. Weigh your own Capacities.

to bear not only your Ignorance, but your Idleneſs and Ill Nature too. In the *fourth* place; you are to chuſe a *Service*, as if you were to make your Fortune in it, and as if you miſt there, you could hit no where: For if you only deſign it as a Refuge for your preſent want and preſſing neceſſity, if you only put in there, as into a Port, to avoid a Storm, being reſolv'd to hoiſe up Sail to the next fair Wind, you will be ſhrewdly tempted to do your buſineſs very negligently and careleſly, and ſo beſides the guilt of Ingratitude, you will incur that of Injuſtice too. In the *laſt* place; inſtead of all further Rules, take this; You are to account that Family the beſt for you, which is in it ſelf the moſt Religious; the beſt for your Temporal, and the beſt for your Eternal Intereſt. *Firſt*, for your Temporal Intereſt; good men, if they are able, do generally more than they promiſe; wicked men much leſs: Good Chriſtians will look upon you as their Fellow-Citizens, nay, Fellow-Servants, for you have one Maſter; nay,

4. Chuſe as if you were never to change.

A Religious Family the beſt Service.

nay, what is more, members of the ſame body, for you have one Head Chriſt Jeſus; and therefore ſuch will treat you with Charity and Gentleneſs, and will as heartily ſeek your Intereſt as their own; for 'tis impoſſible but that a good man ſhould *make much of them that fear the Lord.* But beſides that gain which you will reap from the Countenance and Aſſiſtance, or receive from the hand of a Religious Maſter, there are two other Advantages which the Religion of any Family gives the Servants of it, *Credit and Reputation in the World,* and the *Bleſſing of God,* which how much they conduce to your Worldly Intereſt, I need not, I ſuppoſe, acquaint you.

But, ſuppoſe this Choice of a Religious Family did not ſerve your Worldly Intereſt altogether ſo well as the Choice of ſome other peradventure might, yet ſurely it beſt ſerves your Eternal Intereſt; and therefore a Religious Family is to be preferr'd, eſpecially by people of greener years. 'Tis true, a good man, like

like *Joseph*, may serve the God of *Israel* in the House of *Potiphar*; but sure, nothing but Necessity, not his own Choice, shall bring him thither; the Salvation of the Soul is the * *one thing needful*, and therefore this is the Interest that is first to be secur'd. They have certainly but little Veneration for Religion, who will prefer the gain of two or three Crowns in a year, with the hazard of their Virtue, before all the Advantages of a Religious and well-govern'd Family. They are certainly very little sensible of the danger of Temptations, and the weakness of Human Nature, who for a very inconsiderable profit are ready to expose themselves to the Infection of ill Company, to the Corruptions of ill Example, which are much more apt to affect you, when Authority and Interest is joyned with the Deceitfulness of sin, as in the Examples of Masters and others whom you depend upon and respect. 'Tis an unspeakable disadvantage to your Virtue and Religion, to be in a Family where you must wholly want the common

* Luke 10. 42.

common means of Grace, I mean the Reading of the Word of God, good Inſtruction, Prayer, and a Chriſtian Diſcipline in the Family: But how much greater diſadvantage when theſe are not only neglected, but contemn'd and derided? To live bereav'd of the Means of Grace in a mere Dearth of Spiritual Food, is an unhappy ſtate; but to live amidſt daily Temptations, and even Solicitations to ſin, is an unhappier ſtill. If young unexperienced people are apt to forget God, even in thoſe Families where they are often put in mind of him, how will they remember him where all forget him? If they can hardly be preſerv'd by the Care of a Religious Maſter, and the conſcientious obſervance of Religious Duties, how will they be ſecur'd in a Family where there are no opportunities or means of Virtue? and not only ſo, but where there are all opportunities and means of Vice, and where Vice is countenanced and encourag'd by common practice?

But in all this, let me not be miſtaken,

What Family to be accounted Religious.

ken, when I ſay, that Family is to be choſen by Servants which is the moſt Religious; I do not mean that they ſhould meaſure the Religion of the Maſter by mere words, or mere Opinions, but by the orderly Government of his Family, by the conſcientious Practice of Family Duties, by the peaceableneſs and gentleneſs of his Converſation, by the Juſtice and Charity of his Actions; *for this is true Religion and undefiled before God.*

A Prayer to be uſed on this occaſion.

O *Thou the only Wiſe and Almighty God, who waſt with* Jacob *in his flight, and* Joſeph *in his Captivity, who didſt provide for thy Servant* Moſes *a Retreat and Entertainment in the Wilderneſs, be thou with me, guide thou and direct me; I deſire to reſign up my ſelf to thy Providence: O lead thou me, and I ſhall ſecurely and ſafely follow thee: O give me Bread to eat, and Raiment to put on, and I will be thy Servant, and thou*

thou ſhalt be my God. But O ſuffer not mine Eye, my Imagination, to be dazled by a vain ſhew of Wealth and Plenty, ſo as to prefer the Hopes of it, before the Advantages of Religion and Virtue. Suffer me not to be led into Egypt *by my Wantonneſs and Idleneſs. Let not my Lot be to live in any place whence thou art baniſht. Shut me up, O Lord, in the Ark of ſome Religious Family, that I may eſcape the Deluge of this wicked Generation, and where I may enjoy thee, and diſcourſe of thee, and tell of all thy wondrous works, and be fed with Divine Truths. This, this, O Lord, is the thing I would chuſe, though with hardſhip and difficulties, rather than to dwell with Eaſe and Plenty in the Tents of Wickedneſs: But not my will, O Lord, but thy will be done; if it be thy pleaſure, that I ſhould dwell amongſt thoſe who are ſtrangers to a Life of Godlineſs, O never ſuffer me to be aſhamed to own thy Truths, or practice thy Precepts. O never ſuffer me to forget thee amidſt the Temptations of ill Company, and ill Examples; but Lord, let me be a burning and a ſhining Light, that the reſt of the Family*

Family may be mov'd by my Devotion and Virtue, to glorifie thee. Let my Life ſo far adorn and ſet off the Doctrine of Chriſt, that others may be in love with Holineſs, and be aſhamed of Sin. Hear me, O Lord, for I wait upon thee; direct me, for thou art the guide of my Youth: O my God and my Father, in thee is my Truſt, through Jeſus Chriſt my Lord.

PART

PART II.

The Servants Obligations to Religion.

CHAP. I.

Of the Servants Duty towards God; their Obligation to Religion; Directions for Relative Duties, Reading, Praying, &c. The Virtues God requires of 'em; dependence upon him; Contentment; Faithfulneſs to their Maſters.

ONE * *thing is needful,* ſaid our Saviour to *Martha,* when *ſhe was cumbred about much ſerving,* when *ſhe was careful and troubled about many things,* and that is Religion. Religion is as neceſſary for a Servant as a Gentleman, for a Peaſant as a Prince; for Salvation is of equal importance to both, and I cannot ſee, but that thoſe of the meaneſt Rank lie under as ſtrong Obligations to Religion as any other men do. If the Condition of

* Luke 10. 40.

A Servant is less liable to Temptations than others.

of a Servant be well weigh'd, it will be found, that he has fewer Temptations to, and consequently excuses for sin, than any other sort of men; for he is restrain'd and kept within the bounds of a Regular & Civil Life by the necessities of his Fortune, by the confinement of his Duty, and by the indispensible Attendance of his Place: Ambition, Idleness and Luxury, which are the great Incentives to sin and folly in other men, are not ordinarily incident to the state of *Servants*: Besides, that Labour and Care is a sort of good Discipline to the body, and keeps it more modest and humble in its Appetite. 'Tis true, there are a sort of *Servants* which serve rather for grandeur, than any necessary Duty, who are only the state of the Hall and Antichamber, and the Ornament of Coaches; such are generally too well fed, and too little imploy'd, and consequently, they are expos'd in a state of Servitude almost to all the Temptations, that men of the highest Rank are; it were heartily to be wisht, that such as

as theſe would reſcue themſelves from this worſt ſort of Servitude, by betaking themſelves to ſomething that might conſiſt with their Service; and it highly concerns the Maſters of ſuch, as they would avoid the guilt of their *Servants* Ruin, to find out ſome ways to employ them; in the mean time, they are to ſtand like Souldiers on their Guard, and while they keep with Sobriety and ſtrict Attendance to their *Poſt*, I hope they may be ſaid to be upon their Duty, and in their Imployment, and may be ſo accounted by God. But to paſs on from the Conſideration of this Caſe, which is not altogether ſo common, and to return to the Ordinary ſort of *Servants*, beſides the Reſtraints which *Servants* lie under, which are ſo many Guards and Fences of Virtue, beſides the Travail and hardſhip which the Body undergoes, which is a ſort of Diſcipline to it, they are reſtrained from ſin by the narrowneſs of their Fortune, which ſhould reaſonably, nay muſt neceſſarily keep 'em from expenſive ſin, (and almoſt all ſins are ſuch,) and

by Hopes and Fears more peculiar to this ſtate than any other they dread, or at leaſt ſhould do ſo, not only the diſpleaſure of God, but of their Maſters too: Their good Fortune depends directly and immediately on their good Behaviour, and 'tis next to an impoſſibility, that they ſhould fall into Vicious Courſes, but that they muſt at the ſame time fall into Ruine as well Temporal as Eternal, being diſcarded, diſgrac'd, and not only reproachfully thruſt out of their preſent *Service*, but thereby made incapable of another. To all theſe Conſiderations, I might peradventure add one more, that ſin in it ſelf is not ſo taking or luſcious to a *Servant*, as to thoſe of higher quality: The World doth not court them in ſo much Pomp and Luſtre, as it doth the Rich and the Great: Temptations are not ſet off with ſo many Beauties and Ornaments, when dreſſed and prepar'd for the *Servant*, as when for the Maſter; and as this Rank of People doth not encounter the ſame force and allurement in Tempta-

Temptations; ſo they have more Allays, Fears and Checks mixt with their ſinful Enjoyments, than others have; ſo that upon the whole, I may conclude, that the *Servant* who lives in any Courſe of Vice, is of all Sots the moſt deſperate; he breaks through more reſtraints to commit ſin; he runs more hazards to be damned than any other man whatever; he ſets his Soul at a viler Rate than any other Mortal, and rather than not be ruin'd and be damn'd; he will be *both* without Temptation, and without Pleaſure: Ah infatuated wretch! that will be miſerable in deſpight of God and Fortune too! that will be vicious and wretched in deſpight of ſo many difficulties and diſcouragements, and are content to be ruin'd rather than not be damn'd! A man would think Damnation had Temptation in it, for the poor deſpicable ſins, by which theſe wretched creatures incur it, have none.

That ſtation is very commodious for Virtue, which has in it no Temptations to Vice: But beſides this Ad-

A Servant enjoys many peculiar Motives to Religion.

vantage, *Service* contains in it ſome Incitements to Holineſs, almoſt peculiar to this ſtate. A mean Fortune, like Calamities, whets and ſharpens thoſe Minds that have any ſparks of honour or courage in 'em; he may be thought juſtly to deſerve a mean Fortune, and a ſervile Condition, who does not labour to qualifie himſelf for a better. Virtue then is wholly neceſſary to redeem mean perſons from Servitude and Contempt, and therefore, if a *Servant* had any Soul, it ſhould, methinks, be enkindled with an honeſt Ambition of coming up, though not to the Fortune, yet to the Merit of thoſe above him; he ſhould be zealous to compenſate the meanneſs of his Birth and Condition, by the Virtue of his Life, and the goodneſs of his Actions: This is that which will ſet him on the ſame level with the Rich and Mighty, if any thing will; for whatever looſe and vain people may talk, great Virtues are excellent Qualifications, and render Men extremely ſerviceable and neceſſary in the World. 'Tis very rare

rare that any man does long want a higher ſtation, who has Ability enough to fill it; however it be, he is as truly great who truly meriteth Greatneſs, as he that poſſeſſeth it. Beſides this, that Virtue is the moſt natural way to advance a mean man's Fortune; there is in this ſtate one further Motive to Virtue, which is, that a *Servant* ſtands almoſt in daily need of it: So many and various are the Pleaſures of the Wealthy and the Great, that while theſe laſt, as they deſire not to exchange their Paradiſe for a Heaven; ſo they do not diſcern the Uſe and Neceſſity of thoſe Virtues that qualifie 'em for it; they do not feel the want of Spiritual and Inward Pleaſures, who are wholly taken up with Carnal ones; they need not the ſupport of Faith, or the Belief of another World, who are more than well enough content with this; they ſee not the Uſe of Dependance upon God, who have goods laid up for many years, and are ſecure in their hearts, as if their ſtation were ſuch that they could defie

the common Events of Providence to reduce 'em to Neceſſity. What buſineſs have they for Patience, Induſtry, Moderation, where every thing not only obeys their *Will*, but flatters their Fancy, and their Wealth is ſufficient to ſupport Idleneſs and Riot too? But in the condition of Servitude, all is the quite contrary, they cannot only not live happily in another World, but they cannot live pleaſantly in this without Virtue; the Peace and pleaſure of their Minds is neceſſary to compenſate the Travail of their Bodies, the belief of another Life to render this tolerable and eaſy: Patience, Meekneſs, Induſtry is abſolutely neceſſary in *them*, to render them contented and ſatisfied in their ſtation: The Reaſon's plain, without theſe they cannot be good *Servants*, and every Service is a burden, and ſlavery to an ill one: So that Virtue is as needful to the Happineſs of a *Servant*, as his Food or his Wages; his ſtate is ſlaviſh & unſupportable without it, free and eaſie with it. I will take upon my ſelf the perſon of a *Servant*, that

that I may the better expreſs the force and ſtrength of theſe Arguments which I have made uſe of to perſuade *Servants* to become Religious. I ſee my Condition, my Parents are unable to ſerve me, I have no Friends, none that can, or none that will be of any conſiderable uſe to me. What ſhall I do? I have but one way to render my ſelf dear to God, or valuable to Man, and that is by living religiouſly and virtuouſly; if I do otherwiſe, God will caſt me off, I ſhall meet with Contempt from Man, and what is worſe, I ſhall deſerve it; I ſhall ever be a ſlave, and ever deſerve to be ſo: Pity and compaſſion is the higheſt honour and favour from Man that I muſt ever aſpire to, and when my ſtrength for drudgery fails, *that*, it may be, will do ſo too; and then Beggery and Reproach muſt be the Portion of my decay'd Age. I can never think on theſe things, but I am filled with bluſhes and diſdain; ſurely I have a Rational and Immortal Soul as well as the Rich and Wealthy: and ſure the Incenſe of Virtuous

Actions, and devout Prayers, would ſmell as ſweet to God, if offer'd up by me, as by a more Fortunate Man; and if ſo, what Reaſon have I to diſtruſt, but that God who is rich in bounty towards *all*, would be ſo towards me too? Well then, I am ſtedfaſtly reſolv'd, that I will lead an unblameable life, and whatever my Fortune be, the World ſhall ſee I can deſerve a good one; and by this, if I do not thrive and proſper, and get in time into a better ſtation, I ſhall obtain this unſpeakable Advantage, that I ſhall render my preſent one both honourable and eaſie: 'Tis not a ſervile Birth, nor ſervile Fortune, but a ſervile Mind that makes a Man contemptible, a Mind that has no Faith, no Truth, no Courage, no Induſtry, no Gratitude, that is, in one word, no Honour in it: But if I have all theſe, and if together with all this, Moderation, ſo that I am my own Maſter, though another's *Servant*, I am in ſuch caſe full of Honour, no Cloud of Meanneſs can obſcure or conceal me, I am a Star viſible by my own

own Light, a Gem valuable for my own intrinſick worth, I ſhall be beloved and reſpected wherever I am; for Virtue, how ever it be clad, has beauty and majeſty on its forehead; nor is this all, my ſtation will be full of eaſe as well as credit, for what ſhould trouble me? The Travail and Care of my Place? Alas! this is but pleaſure to the induſtrious! the diſpleaſure of thoſe I depend upon? Alas! I ſhall never fall under it, or at leaſt, I ſhall never deſerve it! and then the peace and the ſatisfaction of my mind will more delight me than ever their weakneſs can diſturb me! Finally, what can it be that can trouble me? The uncertainty of a *Servants* ſtation? why, while I live virtuouſly, I can never want; whatever betides me, I have a God, an Almighty God that cares for me, and if the worſt comes to the worſt, my trouble can be but ſhort, my *Life* and *it* will end at leaſt together, and then Glory and Eternity will receive me.

Thus I hope I have convinced Servants of the many Obligations they lie

lie under to be Religious: I have insisted a little largely upon this, because I have ever found it a harder Task to perſuade people to do their Duty, than to teach 'em what it is. But againſt all that has been ſaid, two things are wont to be objected; *Firſt*, The meanneſs of their Capacity, or at leaſt Education: And *ſecondly*, their want of time or opportunity for Religious Duties; but both theſe are mere ſhifts and pretences; for as to the *firſt*, their Souls are endow'd with the ſame Faculties and Capacities, they have the ſame Reaſon, Courage and Immortality with the Rich or Mighty, as 'tis evident from innumerable Inſtances of men, who, aſcending from the loweſt to the higheſt ſtation, have not only filled, but adorn'd it too. As to Education, here I confeſs, there is ſome difference between thoſe of a higher and lower Rank, but as 'tis generally manag'd, it conſiſts in ſuch poor punctilio's, ſuch trifling and ſlight Accompliſhments, that 'tis not eaſie to ſay on which ſide the Advantage lies: But omitting this, I will put

Objection of the Servant's Incapacity answer'd.

put you in mind of one thing that will ſilence all excuſes of this ſort. The Philoſophy of Chriſtianity, which is the only true Wiſdom, doth not require a learned Education; a poor Fiſher-man now, as well as formerly, is as capable and fit for it, as he that is bred up at the feet of *Gamaliel*: The Belief of another Life depends not on niceties and ſubtilties of arguing, but on the Reſurrection of *Jeſus* from the dead; not the acuteſt Philoſopher, but the beſt liver has the fulleſt Convictions, and the moſt lively and tranſporting Repreſentations of Divine Truths. * *If any man will do his will, he ſhall know of my Doctrine whether it be of God.* One thing further I am to put you in mind of, that the Book of God is the great Rule and Standard of Diſcretion as well as Duty, and that Religion naturally tends to make men wiſe as well as good: There is no action of life ſo indifferent, but it has in ſome part or other of it, a Connexion with, or Dependance on our Duty, ſome degree or other of Service or Diſ-ſervice to our

* John 7. 17.

our great End; ſo that true Rules of Policy are no where more ſucceſsfully to be ſought, than in that Book which contains all the wiſe Rules of every Imaginable Duty. If theſe things be rightly conſider'd, there is no man can ever juſtly think himſelf excus'd for his Folly or Irreligion by the meanneſs of his Birth, his Fortune, or his Education; there is not one Chriſtian Servant, but may prove an *Epictetus*, or ſomething much greater, * 1 Pet. 2. 9. * *a holy Prophet, a Royal Prieſt:* He may, in a word, be truly wiſe, and truly good.

2 Objection, want of time, anſwer'd.

As to the ſecond Objection, *want of time:* When I think upon *Epictetus* his Lamp, and *Cleanthes* his Labour, who wrought and earn'd by night what might maintain him in the ſtudy of Philoſophy by day; when I obſerve how indefatigable Ambition is, how wakeful Covetouſneſs, how reſtleſs and obſtinate all our Luſts and Paſſions are, I cannot but bluſh to ſee, how lazy our Religion is; your Meals, your Sleeps, your Divertions, your Talk and Chat (for there

there are few Servants who ſpend not ſome portion of their days and nights in theſe laſt) can lend you time for Reading and Devotion: He can never want time, who wants not Zeal for the Service of God: But beſides this, I muſt tell you, the Religion of all Chriſtians in general, if it be perfect, conſiſts more in practice than ſpeculation; and yours no leſs in the faithful diſcharge of the Duties of your place, than in acts of Devotion towards God; but I know how apt weak people are to run from one extream to another, and therefore I will not inſiſt longer on this Argument, leſt I ſhould be thought to place the Religion of a *Servant* merely and ſolely in the Duties of his *Service*. There are many ways by which Servants may redeem time, and conſecrate it to the Intereſt of their Souls, and the Honour of God, namely, by exalting their minds to Heaven in frequent Ejaculations, by Pious and Religious Diſcourſes to one another, by eaſing and aſſiſting one another, which will make the burden of the

the Family lie easier on all, and gain time to each.

Having thus shew'd the Obligations Servants lie under to Religion, and answer'd the little Pretences, by which they endeavour to palliate their Coldness and Negligence, I proceed to consider the Duties, wherein their Religion towards God consists, which are, *First*, such as may be called Instrumental or Relative, as Prayer, Hearing and Reading the Word, and Receiving the Sacrament. *Secondly*, Trust in God. *Thirdly*, Contentment. And *Fourthly*, Fidelity to their Masters.

The Duty of Reading the Word.

I will begin with Reading the Word. The Book of God is a Legacy of that value, containing not only the Wisdom of God, but the ravishing expressions of his Love too, and in a word, the only way to Life and Immortality, that no one can be guilty of the neglect of it, but at the same time, he must be guilty of the most ingrateful Contempt of God, and the most sottish Contempt of his own true Interest. This therefore is the

the Book which the *Servant* muſt endeavour to be familiarly acquainted with; with ſome portion of this he ſhould begin the Morning, and cloſe the Evening. Hence is that Wiſdom to be learnt, of whoſe manifold uſe * *Solomon* ſpeaks in thoſe few, but weighty words, *When thou goeſt, it ſhall lead thee; when thou ſleepeſt, it ſhall keep thee; and when thou awakeſt, it ſhall talk with thee.* No Guide, no Guard, no Company, no Divertion is wanting to any one who is inſtructed as he ought to be in the Book of God. Now if you would read profitably, you muſt obſerve the Direction of St. *Peter*, * *As new born babes deſire the ſincere Milk of the Word, that ye may grow thereby.* When you ſet your ſelf to read, endeavour to baniſh all unruly Luſts and Paſſions, all worldly Cares and Diſtractions, and to poſſeſs your Soul with an humble Awe and Reverence for the Word, as the Word of God, and with a devout thirſt for it as the Word of Life. *Secondly*, Be not more fond of ſtrong Meat, than of Milk,

* Prov. 6. 22.

* 1 Pet. 2. 2.

of

of Myſteries, than of practical Truths; chuſe eſpecially to read thoſe parts of the Bible which are moſt plain, moſt practical, moſt moving and affecting. *Thirdly*, Propoſe this as the chief, nay ſole End of thy Reading, *that thou mayeſt grow thereby*; that is, that thy Conſcience may be more and more awakened, that thy Reſolutions of Obedience may be more and more ſtrengthen'd, that thy Heart may be more purified, thy Affections more exalted, and in a word, thy Faith may be more confirm'd, and thy Love of God, thy Love of Jeſus, thy Love of Heaven, and thy Love of Righteouſneſs may be more and more quickned and enflam'd: If your leiſure will permit, and you deſire to joyn the reading of other Books with the Bible, let 'em be but very few, very plain, and very practical; and ſuch, if you can find 'em, as concern more particularly the Duties of your ſtation, or the particular ſtate of your Soul; for 'tis good Advice, eſpecially to perſons in your circumſtances, in Spiritual as well as Temporal Affairs,

Affairs, * *Study to be quiet, and to do your own buſineſs.* The Catechiſm of our Church is an excellent Abridgment of Chriſtian Faith and Practice, 'tis a compleat Syſtem of all neceſſary Catholick Doctrines, not as ſome others are, of the Controverted Opinions of a Sect and Party: I would therefore recommend this to you, as being plain, ſhort, and free from diſpute, and if well digeſted, you will not want any neceſſary Inſtruction. * 1 Theſ. 4. 11.

The Duty of Hearing the Word.

The ſame Rules, with little variety, are to be obſerved in *Hearing*, which were preſcrib'd in *Reading* the Word; riſing ſomething the earlier on the *Sunday*, that you may the ſooner diſpatch your neceſſary buſineſs, and be the freer from any diſtraction, retire, and conſider with thy ſelf the great End to which God has dedicated that day, namely, to bleſs and praiſe him for the Redemption of the World, by the Death and Reſurrection of *Jeſus*, to commemorate that his bitter Death and Paſſion in the Holy Sacrament, to prepare our ſelves for a Holy Death, a

glorious Reſurrection, and a Kingdom wherein dwells Righteouſneſs, to glorifie and honour God by a ſolemn and publick Worſhip of him, that ſo his Name may be honour'd upon Earth; and finally to hear and learn his bleſſed Will, and to be ſtrengthened and comforted in our Warfare upon Earth by his heavenly Truths, and by his great and precious Promiſes, and then earneſtly beg of God to diſpoſe thy heart into ſuch an humble and grateful frame, that thy praiſes and adorations may be acceptable to him, to poſſeſs thee with ſuch a due ſenſe of thy wants and infirmities, and with ſuch a devout thirſt after the Grace of God and his Truth, that thou mayeſt pray with a ſteady fervency, and hear the Word with pure attention, and devout affection. Enter into the Church as into the Houſe of God, and the place of his more immediate Reſidence: In hearing, attend to the great End, that is, that *thou mayeſt grow thereby*, that ſome Infirmity may be cured, ſome Virtue improv'd, ſome freſh Reſolu-

tion

tion form'd, and in a word, thy Soul rais'd into a more heavenly and holy frame; being return'd home, as ſoon as thou canſt find an opportunity, bleſs God that he has ſpoke to thy Soul, that he has affected thee by his Word and his Spirit, and endeavour by a ſolemn Review and Conſideration, of thoſe things by which thou waſt moſt affected, to fix 'em better in thy memory, I ſhould have ſaid, in thy heart; and then lay all thy Deſires and Reſolutions in devout Prayers before God, and earneſtly beg and depend upon his goodneſs for the obtaining the one, and his grace for the performing the other: In the evening, the laſt thing thou doſt, call thy ſelf to an account, look back on every part of the day, examine thy behaviour, bewail thy defects, bleſs God for all thy ſpiritual Advantages of the day, and thou ſhalt find unſpeakable comfort and peace, thy delight in ſpiritual things will encreaſe, and thy hopes will grow up, thou wilt begin to reliſh and anticipate the joys, and

long for the poſſeſſion of Heaven.

The Duty of Prayer.

Another Duty we owe to God is Prayer, concerning which, a *Servant* is to obſerve theſe three or four things; *Firſt*, you muſt endeavour to awaken a ſteady Devotion in your heart, by imprinting in it a holy Reverence, and awful Dread of the Divine Majeſty, by theſe or the like thoughts; *O God, thou art the Eternal God, the Almighty Lord of Heaven and Earth, all things are upheld by thy Power, and filled by thy Goodneſs; at thy Rebuke the foundations of the Earth will tremble, and the Heavens at the Voice of thy diſpleaſure; all the Nations upon Earth, are but as the Drop of the Bucket, and the Grain of the Ballance before thee; Oh what then am I a poor, deſpicable, ſinful, and extremely ſmall part of 'em! O ſuffer me not to forget thy Majeſty, ſuffer me not to forget my ſelf.* Or thus, *O juſt and holy God, thou art the Creator and Redeemer, thou art the Judge of all Mankind, thou art the Searcher of the Heart, and Trier of the Reins; O ſuffer me not to be cold or careleſs, much leſs hypocritical in my*

Addreſſes

Addreſſes to thee; for not only * *mercy, but wrath is with thee; and as thou art mighty to forgive, ſo art thou too to pour out diſpleaſure. O ſuffer me not therefore rudely and inconſiderately to ſtretch forth my hands towards thine Ark, the place where thine Honour dwelleth, leſt I be ſmitten like* Uzzah, *and periſh in my folly.* Or thus, *O Lord, thou art MY God, by thee have I been holden up ever ſince I was born, thou art my God, and I will praiſe thee; I will love thee, O Lord my God, for thou haſt redeem'd me, O Lord, thou God of Truth, thou Rock of my Salvation; my Soul thirſteth after thee, open thou my mouth, that I may praiſe thee in the joys and tranſports of my Soul; enflame my heart, that I may cleave to thee by the Embraces of Love, that I may wreſtle with thee by unfeigned Faith, and devout Deſire, and not let thee go till I have obtain'd a Bleſſing: for ſtill I have many Infirmities that will ſeparate between thee and me, O let me never be divided from thee; Lord, ſave me, or I periſh. Secondly,* See that thou do nothing that is repugnant to thy Prayers, for 'tis in vain

* Eccl. 16. 11.

to beg of God that which thou denieſt thy ſelf; nay, 'tis extreme Hypocriſie to importune God for that Grace which thou doſt manifeſtly reſiſt, or incapacitate thy ſelf for by thy actions; if God or his Prophet bid thee waſh and be clean, 'tis mere preſumption to expect the Cure of thy Leproſie without the uſe of the means preſcrib'd. *Thirdly*, Mark the Iſſue and Return of thy Prayers, that thou mayeſt be thankful as thou haſt been importunate for a Bleſſing, or if thou receive it not, that thou mayeſt correct and reform what is amiſs; it may be, thy Prayer wants Sincerity, or it wants Faith, or there is a *Babyloniſh* Garment, and a Wedge of Gold hid in thy Tent, ſome darling Luſt conceal'd in thy boſom, or thy Petition it ſelf is a fooliſh Luſt, or wanton Paſſion, and 'tis well, if it bring not down a Curſe inſtead of a Bleſſing: As to your Prayer, I think it matters not much whether it be a form, or a ſudden Effuſion, provided it have in it a ſteady Faith, and humble Devotion, which is the Life

and

and Soul of Prayer: But as far as I am able to ſee, good forms fitted to their neceſſities, are moſt uſeful for Servants, becauſe mental Prayer, e're it can be ſuch as it ought, requires good ability, ſolemn preparation, or at leaſt an habitual exaltation of mind, and takes up much time: Particular Forms ſuited to particular occaſions, I have endeavour'd to provide in this Treatiſe, for general ones, Morning and Evening, you may uſe theſe which follow.

A Prayer for the Morning.

O Lord my God, thou haſt preſerv'd me this night, which might have been my laſt, and for this my Soul bleſſes thee: Thou haſt given me another day, O give me Grace too, to ſpend it ſo as if it were to be my laſt: O let it not increaſe my guilt, and the number of my ſins, but enable me to work in it the work for which thou haſt ſent me into the World, for the night cometh wherein I cannot work: The number of my ſins is

great enough already, they would ſink my Soul down to Hell, if the bleſſed Jeſus had not loved me, and given himſelf for me; and if thy Mercy were not as thy Majeſty, that is, Infinite; for I have forgotten thee too too often; though thou haſt given me my Being, and haſt provided for me when there was none other to help me, I have forgotten thee, though thou gaveſt me thine own Son to redeem me, not only to free me from the puniſhment due to my ſins, but alſo to procure for me Life Eternal. I have fear'd the diſpleaſure of man, whoſe breath is in his Noſtrils, more than I have fear'd thine, O thou juſt and holy Judge of Mankind; I have been more ſolicitous for the Bread that periſhes, than for thy Favour, which is better than the Life it ſelf; and oh, well were it for me, if I had only omitted my Duty towards thee, or perform'd it lifeleſly or ſluggiſhly; but woe is me, I have deſpis'd thy Goodneſs and Long-ſuffering; I have harden'd my heart againſt thy Commandments, I have dealt proudly and preſumptuouſly, and have done wickedly, (here mention thoſe ſins which moſt burden thy Con-

Conſcience, if thou haſt any ſuch, and particularly thoſe of thy Service) *and yet after all this, vain and ſenſleſs Creature that I am! I have repin'd and murmur'd at thy Providence, been diſcontent in my Condition, and complain'd of thy Dealings towards me: 'Tis true, O my God, that thou of thine infinite goodneſs haſt convinc'd my Conſcience of ſin, affected my Soul with a ſorrow for it, and wrought in me Reſolutions of amendment, but oh! how many have been my falls! how many and grievous have been my Relapſes! how negligent have I been of the Covenant of my God! Oh how ſoon have the tears of my Repentance dried up! how ſoon has the flame of my Devotion and Love ſlackened, and even gone out! O God, thou holy God, thou Witneſs of all my actions, and Judge of all my thoughts and affections, what would become of me, if thou ſhouldeſt enter into ſtrict Judgment with me? how ſhould I ſtand before thy Tribunal cover'd with the guilt and ſhame of ſo many ſins! But O thou God of Mercy, O thou God and Father of my Lord Jeſus Chriſt, I know that thou art always*

ready

ready to pardon poor Penitents, Lord I repent, increaſe thou my Repentance, trouble has taken hold of me, my Soul is caſt down and diſquieted within me, I am aſham'd, yea even confounded, for I do bear the Reproach of the folly and ingratitude of my ſins. O be thou reconciled to me, pardon me I beſeech thee by the Merits and Interceſſion, by the Agony and Paſſion, and by all the painful Sufferings of thy Son, pardon me, O pardon me I beſeech thee, by thine own boundleſs goodneſs, by thoſe tender Mercies and Compaſſion which thou art wont to exerciſe towards Repenting ſinners: And Lord, not only pardon my ſins, but deliver me I beſeech thee from the Dominion and Power of 'em; O aſſiſt me to break off thoſe Chains of carnal Luſts, and worldly Cares, in which I have been held bound; I have a falſe deceitful heart, O give me Sincerity and Truth; I have a ſluggiſh and drowſie body, O enkindle in me fervency of ſpirit; I am conſcious to my ſelf of great weakneſs and fraily, O do thou confirm and ſtrengthen me who alone canſt; make me a clean heart, O O God, and renew a right ſpirit within me;

me; give me a true Faith, and enflame my heart with a holy Love, that I may delight my ſelf in thy Commandments, that I may walk before thee in uprightneſs, and fear, diligently ſeeking thee, conſtantly depending upon thee, chearfully ſubmitting to thy Will, and doing the Duty of my place in ſingleneſs of heart, as knowing that I ſhall be accountable to thee, as well for thoſe Duties which I owe Man, as for thoſe which are more immediately to be paid to thee: O Lord, keep me that my foot ſtray not out of the path of Juſtice; O Lord keep me that I offend not with my Tongue, and after I have done all, O Lord, ſuffer me not to fall ſhort of my Reward through my pride or ingratitude, but make me always thankful, always humble, neither defrauding thee of the Praiſe due to thine infinite Bounty and Mercy, nor Man of the Thanks due to him, for any act of kindneſs or charity towards me; help me, O my God, to walk thus, that my Soul may enjoy a true Liberty, that my Life may be full of comfort, my Death of peace, and my Eternity of glory, through Jeſus Chriſt our Lord.

And,

And, O my God, bleſs not me only, but this whole Family, thou that art the God of Love, the God of Peace, ſow in all our hearts the ſeeds of unfeigned Charity, that we may all enjoy the comfort of a mutual Affection, and of a mutual Aſſiſtance and Aid in our ſeveral places; and Lord poſſeſs every Soul of this Family with a juſt ſenſe of our Duty towards God and Man, that all of us may be living Members of thy bleſſed Son, and being protected by thy Providence, directed by thy Word, and aſſiſted by the Influence of thy Spirit, we may all at laſt meet in the Family of Heaven, where we ſhall adore and praiſe thee, love and enjoy thee to all Eternity, through Jeſus Chriſt our Lord.

A Prayer for the Evening.

O My God, my Strength, and the Rock of my Salvation, the Day is paſt, and the Evening is come, O give me grace to remember, that this Life will one time be paſt, and Death will come, that I may live ſo, that my work may be then

then finiſht as 'tis this day, and I may have nothing elſe to do, but go to my Reſt, where I ſhall be inveſted with Liberty and Glory, Eternal, Eternal! O bleſſed Wages of a ſhort Lifes ſervice! how does my Soul praiſe thee, O Lord, in Tranſports, and even Extaſies! thou haſt called me indeed to be a Servant, but thou haſt called me too to be a Son; thou haſt not indeed given me any great portion of the Wealth or Honour of this Life, but thou haſt given me the bleſſed Jeſus to be my Redeemer, and thy holy Spirit to be my Sanctifier; O do but ever continue thus to me, the Light of thy Countenance, thy Grace and thy Truth, and I ſhall never think my ſelf to ſtand in need of any thing that the World admires; but O my God, how often are theſe my Comforts abated, nay even interrupted! how often is this bleſſed, this chearful Light obſcur'd and orecaſt by my infirmities and ſins! my ſins the only cauſes that keep good things from me; my ſins the only real troubles of my Life! Thus, O my God, though I renew'd my Covenant with thee but this morning, though I devoted my ſelf to thee, vowing Obe-

Obedience to thee, and faithfulneſs to my Maſter, yet have I prevaricated my Duty, (here mention the Errours and Infirmities of the day paſt) *have mercy upon me, O Lord, have mercy upon me, and forgive me theſe, and all other my offences, and give me grace to keep my ſelf upon my watch and guard againſt them: Enable me ſincerely to endeavour to repair and reform 'em as much as in me lies, that I may every day grow and increaſe in goodneſs, and be ſo much the fitter for Death, the nearer I do every day approach to it, and whenever it comes, let it find me, O Lord, with my Loyns girt, and my Lamp burning, in a diſpoſition and frame of ſpirit fit to die, poſſeſſed with an unſhaken Faith, with an humble Reſignation and Submiſſion of Mind, with a holy Contempt of Earth, and a devout Love of Heaven: In the mean time, thou, keeper of* Iſrael, *thou who never ſlumbreſt nor ſleepeſt, watch over me, and this whole Family, protecting and delivering us in our coming in, and going out; particularly, let thine Angels pitch their Tents about us this night; let us lie down ſecurely; and let our ſleep be*

ſweet

ſweet to us, for thou Lord ſhalt make us dwell in ſafety. Amen, Amen, *Bleſſed Jeſus.*

If any one expects from me Directions here for Mental or Extemporary Prayers, I muſt tell 'em freely, that little leſs than a Volume much bigger than I purpoſe this, is ſufficient for ſuch an undertaking. What I have to ſay in a word here is this, they who would be extremely devout, muſt be extremly pious; they who would find the pleaſure of tranſports in Prayer, muſt be frequent in their Retirements, ſtrict in their Self-denial and Mortification, devout, if it may be, even in their daily Converſation: In a word, they muſt be crucified to the World, and delight in God and in Jeſus above all things.

The Servants Duty, as it reſpects their Obligation to, and Preparation for the Sacrament, ſhall be handled at large in the cloſe of this Book.

I have inſiſted thus long upon theſe Duties, becauſe whoever conſcienciouſly

ouſly performs theſe, will not be like to miſcarry in any other; I will now ſingle out thoſe other Duties which do ſeem to me more peculiarly to concern Servants; for as there are ſome times, ſo there are ſome ſtations which do more particularly require the practice of ſome Virtues, as Adverſity of Patience, Proſperity of Thankfulneſs. The ſtation of a Magiſtrate requires the practice of Juſtice, and the ſtation of a Subject the practice of Loyalty; and both the one and the other is bound to this out of Conſcience towards God: So is it in the ſtation of a Servant, tho' he muſt not look upon himſelf as diſpens'd from any Duty common to him with others, yet there are ſome wherein he muſt endeavour to excel and be eminent, as being more immediately and directly neceſſary in his Imployment; ſuch are theſe three, Fidelity to his Maſter, dependance upon God, and Contentment in his ſtation. *Firſt*, Fidelity to his Maſter; I place this firſt, becauſe all his Prayers and Sacrifices without this, cannot be accepted

The Servant's Fidelity to his Maſter a Duty owing to God.

accepted by God; his diligence in reading and hearing the Word is, without this, Hypocriſie; and his communicating of the Sacrament is, without this, but a bold and preſumptuous prophanation of it: And I place this here as a Duty towards God, becauſe I would have every Servant know that it really is ſo; nothing can be plainer than that the * Apoſtle thought ſo, which you will readily acknowledge, if you'l read with impartiality, that weighty and earneſt Exhortation which he makes to Servants, *Eph.* 6. 5, &c. *Servants, be obedient to them that are your Maſters according to the fleſh, in fear and trembling, with ſingleneſs of your heart, as unto Chriſt; not with eye-ſervice, as men-pleaſers, but as the Servants of Chriſt, doing the Will of God from the heart; with good will, doing ſervice as to the Lord, and not to men; knowing that whatſoever good thing any man doth, the ſame ſhall he receive of the Lord, whether he be bond or free.* How could the Apoſtle more fully or more pathetically expreſs your Obedience

* Eph. 6. 5, &c.

to your Masters to be a duty to God? he tells you, that the discharge of your Place is a good work, that God owns it, and will reward it as a Service done to him; that it doth very much concern the Honour of your Christian Profession, that the Rule by which you are to behave your selves, is the Conscience of its being a Duty towards God, a firm persuasion, that you are to be accountable for it to Christ our Lord and Master, and our Judge; and for these Reasons, you are to perform this Duty with fear and trembling, that is, not an apprehension of what you shall suffer in your Temporal Interest, if you perform it not faithfully, but a dread of dishonouring Christ, and provoking God by it. Those other Properties of the right performance of this Duty, singleness of heart, chearfulness, *&c.* as they respect your Duty towards your Master, shall be treated in their proper place. I am only here to mind you, that they are here pressed upon you as Duties to God; the Apostle intimating, that where the Master's

Maſter's Eye could not, there God's Eye would ſee, regard and mark the behaviour of the Servant; and that though his heart were not open to the inſpection of his Maſter, yet 'tis to God's; and therefore he muſt ſerve his Maſter from his heart too: He that is acted by ſuch a Conſcience as this, will certainly do his Duty; for when he ſhall think that God overlooks him, and fills every place which his Maſter cannot, he cannot then eaſily be tempted to allow himſelf in murmuring, or unfaithfulneſs, or idleneſs: Whatever he would not do or ſay, if his Maſter's Eye were upon him, that being govern'd by this Conſcience, he will not do, how far ſoever he be abſent; for he will fear Damnation more than the loſs of his Service, and the diſpleaſure of God more than that of Man.

2. Truſt in God.

A ſecond Duty towards God, which I would recommend to *Servants*, is, *Truſt in him*, or *dependance upon him*. There is no ſtate ſo ſecure or ſo fortunate, as not to ſtand in need of God, and conſequently none where-

in this is not a proper Duty: But yet, it ſeems moſt proper and indiſpenſible for ſuch as have feweſt Friends, feweſt ſupports to relie upon, and ſuch are Servants; they are therefore to endeavour to be eminent in this Grace; there is no way, by which they can more directly and immediately own God, by which they can make a more publick and eminent Profeſſion of their firm Belief of his Wiſdom, Power and Goodneſs. The Servant therefore muſt learn to look upon God as his Father, as his Patron, as his Guardian, as all in all to him; to *him* he muſt reſort for Counſel, to him he muſt complain if wrong'd, of him he muſt beg aſſiſtance, and on him alone he muſt relie for a bleſſing in all he doth, and for Proviſion: He muſt learn to call upon him in all his Straits, and praiſe him in all his Enjoyments. From the conſcientious practice of this Duty, the Maſter will reap two great Advantages; the *firſt*, that his Servant will do his Duty with much better courage, as aiming in all he doth, to recommend himſelf not

not only to his Master, whose power to requite him is, it may be very little, but most especially to God, who, he knows, is a Patron that never wants either power or will to recompence those that apply themselves to him: The *second*, that God will bless him and all he has for his Servants sake: This was the Advantage which *Potiphar* enjoy'd in the Service of *Joseph* and *Laban*, in that of *Jacob*; the Prosperity of those Idolaters being owing to the Religion of their Servants; the Servant, besides the contentment and satisfaction of his mind arising from his frequent Addresses to God; and besides the actual blessings which God will one time or other certainly bestow upon those that trust in him, will also find a good support, a ready Antidote against all the real and imaginary Evils of his state: For, were but this Duty of *Trust in God* conscientiously practised, Servants of ability and spirit would never want encouragement, nor those of meaner Capacity satisfaction and comfort: They who serv'd in hope, would be

able in despight of an ill face and appearance of their present Circumstances, to carry their prospect farther, and believe their Advancement very easie to God, though it scarce appeared probable to the Eye of Man; and they whose Ambition mounts no higher than a mean Service, would not be frightned by fears of want in Sickness or in Age, as being fully perswaded that God cares for them. Having said this, I cannot think it necessary to stir you up to trust in God by any new Motives; for the two which I have insinuated are, methinks, abundantly sufficient, namely, *first*, the pleasure and satisfaction of mind that springs from it, in that it gives men an unshaken support and security in a troublesom and uncertain World; hence that of the * Psalmist, *I will both lay me down in peace and sleep, for thou only makest me dwell in safety.* And hence 'tis, that a fearless Security, even amongst the Menaces and Allarms of approaching Dangers, is by the Psalmist made the Character of one that trusts in God,

* Psal. 4. 8.

He

* *He will not be afraid of any evil tydings, his heart is fixed trusting in the Lord.* A *second* Motive is the actual Benefit this Trust procures you, namely, Relief in all your Wants, and Deliverance in all your Dangers; for this is that the Scripture teaches us; * *Fear the Lord ye his Saints; for there is no want to them that fear him: The young Lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing.* And so *Psal.* 46. 1. *God is our Refuge and Strength; a very present help in trouble.* O that you would be perswaded to make a Trial of the Pleasure and Happiness of this Duty, that you would experience the blessedness of that state, wherein a man hath nothing to do, but * to *sacrifize the Sacrifice of Righteousness, and put his Trust in the Lord.*

* Psal. 112. 17.

* Psal. 34. 10.

* Psal. 4. 5.

A *third* great Duty of the Servant towards God, is Contentment in his place; this is a Duty necessary to your own Happiness, necessary to the Service of your Master, and necessary to the Honour of God; *To your own Happiness*, for though your Circumstances

3. Contentment in his place.

be never ſo good, yet if you do not think 'em ſo, you muſt needs be uneaſie; and diſcontent doubles the weight and burden of any Service; *To the Service of your Maſter*, for you can never ſerve him well, if you do not ſerve him chearfully, and from the heart, which you can never do, whilſt you are ſick of your Employment. Laſtly, *To the Honour of God*, which requires, that you ſubmit to the Wiſdom of his Providence, and not murmure and repine at his Diſpenſations: This Humility is a Virtue ſo conſonant to common Reaſon, that 'tis juſt matter of wonder how any ſhould be guilty of the contrary; for though we ſhould not be able to give a Reaſon of God's dealings with us, yet ſure the Reverence we have for his Infinite Wiſdom, and the perſuaſion we have of his Infinite Goodneſs, may eaſily induce us to believe, that he has always a kind and good Reaſon for what he doth; and ſurely, you that look upon it as your Duty, to execute the Commands of your Maſters, without demanding the Reaſons

or

or Motives of 'em, cannot but think it reaſonable to treat God with as much Reverence and Humility as you do a mortal man. I might in the next place, put you in mind, that all we poſſeſs is owing merely to the favour of God, not to your Merit, and that he that has leaſt, has much more than he deſerves, and if ſo, you have no reaſon to complain of him, as if he had dealt niggardly with you, becauſe he has dealt more bountifully with others; May he not do what he will with his own? but there are two Motives to Contentment, which I would more eſpecially recommend to you; *One* is, that whatever you undergo in this World, ſhall be made up and recompenſed to you a hundred-fold in another, if you ſuffer with Meekneſs, Patience and Humility: So that this ſtate of Humiliation doth but put you into a capacity of greater degrees of Glory hereafter. The *other* is, that if you conſider your ſtate aright, you have no reaſon at all of murmuring againſt God, as dealing unequally with you; for in all theſe

these things, which are substantially good and valuable, he has dealt as bountifully with you as with others: You enjoy the Light of the Sun; the Beauties of the Creation are as much expos'd to your view, as to any Monarch's, the freshness of the Air, the coolness of the Stream, the fragrancy of the Spring are imparted as bountifully to you, as any others whoever. You have Rational and Immortal Spirits, healthy, strong and active Bodies; the Food that is best for health, the Raiment that is best for for warmth, is every where to be had; the things wherein God has made a difference between you and others, are trifles, imaginary, and phantastick, not real Advantages; but you take pains for what you have; your *Labour* is not half so great a burden to you, as is their *Idleness* to them: But even of those things which I call substantial blessings, they enjoy more than you. 'Tis true, but you enjoy enough, and more than enough, like Manna, breeds but Worms, that is, troubles and cares:

And

And this puts me in mind that the ſtate of a Servant has ſome Advantages really and truly above that of a Maſter. Not to mention that Obedience it ſelf is not only a much plainer, but alſo a much eaſier Duty than Government, that it has nothing in it diſobliging, or unkind, as Reproof, Chaſtiſement, and putting away of Servants has, that it is no way reſponſible for the diſcretion of its actions, *&c.* not to mention, I ſay, theſe and ſuch like Advantages which you poſſeſs, there are others of greater importance. You enjoy the World without the Cares of it; Storms ſink no Ships of yours, nor ſcorching Vapours blaſt your Fruit or Corn; the Turns and Changes of Fortune concern you very little, or not at all; and I do very much queſtion, whether your travail and labour, as well as your care, be not much leſs than that of many Maſters. 'Tis true, there are a ſort of men who account Idleneſs and Looſeneſs as the Prerogatives of an ample Fortune, envy 'em not; you ought rather to bleſs

bleſs God that he has hedg'd in your ways, that he has put you in a ſtate of Life, wherein it is extremely difficult for you to be large or intemrate, to be proud or wanton; for ſurly 'tis a bleſſed Advantage belonging to your condition, that it has fewer incitements to ſin, and more to Virtue than that of the Rich and Great: But of this I have diſcours'd at large in the beginning of this Chapter. There remains then nothing for you to quarrel at, in the condition and quality of a Servant, unleſs you think it too mean and contemptible for you in the Eye of the World; but why ſhould you think that Condition too mean for you, which our dear Lord thought not too mean for him? *For he came in the form of a Servant, Phil.* 2. But if this trouble you, I have ſhewed you before an infallible way of redeeming your ſelves from Contempt; namely, by a Religious and excellent Behaviour; for true Virtue is much more honourable than Nobility of Blood, or Ampleneſs of Fortune.

A

A Prayer for Contentment in your Condition.

O Eternal and gracious Lord God, before whom a meek and humble ſpirit is of great price; O God who giveſt Grace to the humble, but reſiſteſt the proud, keep me, I beſeech thee, from pride and frowardneſs, from diſcontent and murmuring, and give me a meek and humble ſpirit: Make me adore thy Wiſdom and Goodneſs in every diſpenſation of thy Providence, and chearfully ſubmit to thy Will, and follow thy Conduct. O ſuffer me not to diſpiſe or murmure at that ſtate, which my great Lord and Maſter honour'd, by taking it upon himſelf, for he came not to be miniſtred to, but to miniſter. Make me always thankful to thee for thoſe Real Advantages which I enjoy in this ſtate; thou haſt given me all the neceſſary Comforts of Life without the Cares and Troubles of it; thou haſt hedg'd in my ways, and kept me from Idleneſs, and Worldly and Carnal Luſts by my Neceſſities and indiſpenſible Reſtraints of my Calling. O never

ſuffer

ſuffer me to break thorow all theſe to commit ſin, and die. O grant, that ſince my ſtation has fewer Temptations to ſin, and more Encouragements to Virtue than that of others, I may be ſo much more eminent and exemplary than others in all virtuous and holy living, as knowing my offence more inexcuſable: So ſhall I ever have reaſon to bleſs thy Love for the meanneſs and neceſſities of my ſtate, when they ſhall have made me rich in goodneſs, then ſhall I adore and magnifie thy Love for theſe Reſtraints and Confinements thou haſt put upon me, when they ſhall prove the meaneſt Inſtruments of my Eternal Preſervation and Safety, then ſhall I adore thy Mercy for the bodily hardſhips of my Service, when they ſhall prove to me an excellent Diſcipline, to train me up to Virtue and Glory. Amen, ſo be it bleſſed Jeſus.

A Prayer for Fidelity to your Maſter, and Truſt in God.

O Holy and Righteous God, whoſe Eyes are ſet upon the Righteous, and thine Ears are always open to their Prayers, who feedeſt thoſe that fear thee, and art a preſent help in time of trouble, poſſeſs me, I humbly beſeech thee, with ſuch a ſincere Faith in all thy Promiſes, with ſuch a firm perſuaſion of thy Wiſdom, Power, and Goodneſs, that I may ever truſt and relie upon thee, as my God and my Saviour; and O let me never be aſhamed of my hope in thee, nor let my diſtruſtful or fearful heart ever give thee occaſion to be aſhamed to be called my God: And becauſe, O Lord, the Sacrifices of the wicked are an abomination to thee, and the Prayers of the unjuſt a mere prophanation of thy holy Name, therefore I beſeech thee, let thy fear be before mine Eyes, and make me faithful and diligent in the ſtation to which it has pleaſed thee to call me. I know O Lord, that thou art a holy and a righteous God, and an Avenger of all Covenant-

Covenant-breakers: O suffer me not therefore to fall into breach of Trust with Man, lest I fall under the Vengeance of my God. I know, that my Duty towards my Master is one great part of my Religion towards thee, O suffer me not by idleness or falshood to lose the Eternal Reward of my Service: I know, O Lord, that all things are naked and bare before thee, *and that though my Master's Eye cannot, yet thine does in all times, and in all places, behold me, that thou mayest render to me according to my works: O how fatal then must that Laziness prove, for which I must be condemn'd to everlasting pain? O how fatal must my frauds be, since though I may deceive my Master, I cannot thee? Lord, therefore inable me so to serve with fear and trembling, and singleness of heart, that I may have a good ground to trust and depend upon thee, for protection and provision in this World, and for reward in another, through Jesus Christ our Lord.*

A

A Prayer for right performance of Instrumental or Relative Duties.

O Lord my God, I know that my Lamp will soon go out, unless there be Oil to feed it; that my Graces will soon languish, unless they be nourisht and refresht by thy Word and Sacraments; I know, O Lord, that my spiritual life, my corporal life cannot be upheld, but by a daily supply, a supply of thy Grace, the life and strength of my Soul; and I know, that this is not in thy ordinary course otherwise to be obtain'd, than by fervent Prayer, awful Meditation of thy Word, and a devout and frequent Use of the Communion: I beseech thee therefore, O my God, not only that thou wouldest imprint upon my heart a just sense of the necessity of these Duties, but also that thou wouldest instruct and assist me, that I may perform 'em devoutly and conscientiously, and persevere in them constantly to my lifes end. O do thou teach me to pray in contrite groans, and transporting love. O do thou open my heart, that it may receive thy

Word with true Faith, and devout Affection; O do thou raiſe in me ſuch a grateful paſſion for the love of Jeſus, that I may not only commemorate his Death in joy and tears, but meet him with ardent love, and be inſeparably united to him, and he to me. But, O my God, how often ſhall I fall ſhort of this through my own default? Ah how ſeldom ſhall I come up to it? O therefore pardon, pardon the infirmities of thy Servant! Ah! pardon me my want of preparation to theſe Duties, my heavineſs and diſtraction in 'em, and whatever mixtures of other frailties may cleave to them; and however weak my performances may be, let 'em not be wholly unprofitable, let 'em at leaſt beget in me Humility, clearer Convictions of my ſpiritual Poverty and Weakneſs, greater Watchfulneſs, and new Reſolutions for the time to come; and all this, I moſt earneſtly and moſt humbly beg for the ſake of Jeſus Chriſt my Lord.

CHAP.

CHAP. II.

Of the Servant's Duty towards his Maſter and Miſtreſs, conſiſting in Obedience, Faithfulneſs, Love.

I Think, nothing can be more evident, than that every Servant owes his Maſter and Miſtreſs in the *firſt place* all thoſe Duties, at leaſt, which every Man owes another, whether he be Friend or Enemy, Neighbour or Stranger, namely, Truth, Juſtice and Charity; nay, I believe, all will readily confeſs, that the tranſgreſſion of theſe Duties in Servants towards their Maſters and Miſtreſſes, has many more and greater Aggravations in it, than any Errour of this kind, in one Man towards another; for the nearer any Relation is, the ſtricter is its obligation to thoſe Virtues. Two things do evidently aggravate the guilt of a Servants Injuſtice or Uncharitableneſs: *Firſt*, Truſt repos'd in Servants makes it much more eaſie for them to do

Injuſtice or Uncharitableneſs in Servants implies a double guilt.

wrong, and much more difficult for their Masters to guard themselves against it. *Secondly*, The Obligation Servants lie under to Gratitude for the Benefits they enjoy, and to Fidelity enjoyn'd 'em by the Law of God and Nature, must needs render any wrong they do their Masters or Mistresses, a more abominable Crime in the sight of God and Man, as being not only a sin of Injustice and Uncharitableness, which is of it self a sin big enough to damn any man; but also of the foulest Ingratitude, and basest Treachery and Perfidiousness: This, I would have well consider'd, because, if it were, it would make Servants dread the commission of some Crimes which they seem not to have that sense of, which they ought: Such are for instance, raising Dissention and Feuds in the Family, by lying and whispering. *Secondly*, Blasting the Credit and Reputation of their Masters and Mistresses, whether by false or true Reports; the guilt of these practices will be evident to him who considers. The spreading Report, though

though true, to another's diſadvantage, is *uncharitableneſs* in any man; but in a Servant, 'tis not only a breach of Charity, but of Faith and Secrecy too, and the blackeſt Ingratitude to boot; and if it be a ſin to ſpread an Uncharitable Truth, how much a greater to forge a Malicious Lye? For one Neighbour or one Stranger to belie or ſlander another by a falſe Charge, is an effect & property not only of a mean, but *deviliſh* ſpirit; what name then can this ſin find, when a Maſter or a Miſtreſs is thus treated by a Servant, who lies under not only the general Obligations of Charity, Truth and Juſtice, but alſo more particular, and if it can be more ſacred ones, of Secrecy, Faith and Gratitude? The ſame thing may be ſaid of kindling ſtrife; for if it be a hainous wickedneſs in any one to ſtir up Contention by Lying and Whiſpering, how much more in a Servant, who is ſo ſtrictly obliged to preſerve the Peace of the Family he lives in?

The very ſame is the caſe of a Servant in all other Injuries committed

againſt his Maſter; they are not only Violations of his Chriſtian Profeſſion, (as every act of Injuſtice or Uncharitableneſs in all other men is) but alſo of the particular Obligations of his Calling; and therefore ſuch ſins, as they have greater aggravations, ſo ſhall they receive greater puniſhment than other men's: This is extremely neceſſary to be remembred, that, as you have eaſier opportunities of doing wrong, ſo you may alſo have greater dread and horrour of it, as looking upon every Injury that were but a ſingle act of Injuſtice or Defect of Charity in others, as a Complication of ſins and villanies in you, being a tranſgreſſion not only of your Duty as Chriſtians, but as Servants too. Having laid this before you, as a ſtrong Engagement to a moſt ſtrict and conſcientious diſcharge of your Duty, I come now in the

Second place, to conſider the particulars of this Duty. I might ſum up all, as our Saviour doth, under one Virtue of *Faithfulneſs*, for he makes a *Good* and *Faithful* Servant to be terms equiva-

equivalent, *Matth.* 25. *Well done good and faithful Servant.* But that you may more fully and distinctly comprehend the whole of your Duty, I will speak of it under these three Heads; 1. *Obedience.* 2. *Faithfulness.* 3. *Love.*

First therefore of *Obedience:* This is that which constitutes the very nature of Service: Right to command makes a Master, and obligation to obey a Servant; that Subjection which the Centurion describes, *Luke* 7. 8. *I say unto one, go, and he goes, and to another come, and he cometh; and to my Servant, do this, and he does it,* is an indispensible Duty of every one that professes himself a Servant. This, Reason teaches us, *His Servants ye are, to whom ye obey: And the very nature of the Covenant between the Master and his Servant implies this, Obedience on the one hand, and maintenance on the the other. God doth strictly exact this Duty of Servants, and that upon pain of damnation to the transgressor, and promise of an Eternal Reward to the observer of it. Thus* Col. 3. 22, &c. *Servants*

1 Obedience.

Rom 6. 6.

obey in all things your Maſters according to the fleſh, not with eye-ſervice as men-pleaſers, but in ſingleneſs of heart fearing God. And whatſoever ye do, do it heartily, as unto the Lord, and not unto men: Knowing that of the Lord ye ſhall receive the Reward of the Inheritance, for ye ſerve the Lord Chriſt: But he that doth wrong, ſhall receive for the wrong which he has done; and there is no reſpect of perſons. To the ſame purpoſe is *Eph.* 6. 5. 1 *Pet.* 2. 18. and innumerable other Texts of Scripture; by all this put together, you may eaſily diſcern how grievous a ſin the Diſobedience of Servants is, 'tis a downright contempt of God's revealed Will; 'tis a violation of the Law of Nature, diſturbing that juſt and wiſe Government which the Providence of God has introduced into the World, by that difference he has put between the ſeveral Ranks of Mankind; 'tis a manifeſt breach of the Servant's Covenant which he entred into with his Maſter, and by conſequence, the Diſobedient Servant has no right to the Bread he eats, or to the

the Wages he receives, and he can expect nothing from God, who is the Supreme Lord of all, and by whose Appointment, the Distinction and Order which now is in the World was establisht; but some severe Judgment, as upon an unrighteous person, and a Covenant-breaker; and 'tis no wonder, that God should so strictly exact this Duty, or so severely punish the Violation of it; for this sin of Disobedience proceeds from Pride, or Frowardness, or Idleness, and ends in Wrath, and Contention, and Confusion.

The properties of this Obedience.

Nor is the Spirit of God in Scripture content only to enjoyn Servants Obedience, but it takes care to acquaint 'em, what kind of Obedience this must be: *First*, It must be in all things, that is, all things that are not repugnant to the Will of God, who is our supreme Master; or the Laws of the Land, which are stampt with an Authority superior to that of their Master in all things else. Servants are not to dispute nor interpret, but obey the Commands of their

their Maſter, for they are not to anſwer for the diſcretion or reaſonableneſs of his Commands. Their Obedience *Secondly*, muſt be *in ſingleneſs of heart, not with eye-ſervice, as men-pleaſers.* He is a very ill Servant who obeys only when his diſobedience cannot be concealed or excus'd; for at this rate, the Maſter would be the greateſt Drudge in his Family, and the Care and Toil of overſeeing others in their work, would be more intolerable than the work it ſelf. *Thirdly*, This Obedience muſt be perform'd *from the heart*; the Servant muſt not only do his Duty, and do it honeſtly, but he muſt do it willingly and chearfully, without this he will not be like to be very proſperous, exact, or diligent in his Service; nor can his Service prove very acceptable to his Maſter, for to all ingenious Tempers, the Affection and Zeal of a Servant is as valuable as his Service; ſo that for want of this, he will incur two great Evils, his Labour will be harder, and his Reward will be leſs: To all this, muſt be added *Fourthly*,

Humility

Humility; Self-conceit and Impatience are the moſt improper qualities in a Servant imaginable; for what can be more abſurd than Pride and Wilfulneſs in one whoſe very profeſſion 'tis to obey? Theſe are grievous ſins in any Fortune, but more extremely grievous in a low one. The Scripture therefore doth not permit the Servant to *anſwer* again when reproved or blamed; nay, what is more, it commands him to behave himſelf reſpectfully towards the *froward* and *peeviſh*, as well as *mild* and *gentle* Maſter, and to * ſuffer *patiently* when he ſuffers *wrongfully*. * 1 Pet. 2.

Means of performing this Duty.

That you may perform this Duty as you ought, you are to endeavour to perſuade your ſelves, that an humble, honeſt, and chearful Obedience, is the glory of a Servant; that this is as much the honour of your ſtation, as Prudence, Liberality and Gentleneſs is of the Maſters: That the meanneſs of any buſineſs you are imploy'd in, cannot ſo much diſparage you, as Murmuring and Pride; for 'tis the Maſter's, not the Servant's diſhonour,

diſhonour, if he exacts what is not fit or becoming at the hands of his Servant: No Servant can ever looſe himſelf by his *Humility*, for he may with expreſſions of reſpect and kindneſs quit his Service when he will, and ſo avoid any Rudeneſs or Indecency; nor can I poſſibly conceive, that this courſe can be prejudicial to any Servant, for let the Servant be of the higheſt Rank, and the buſineſs commanded of the loweſt and meaneſt, any man may do that once or twice out of Humility, which yet he cannot take upon him as his conſtant work without the imputation of Puſillanimity or meanneſs of Spirit. *Secondly*, The Servant muſt endeavour to entertain a good Opinion of, and Value for his Maſter, for otherwiſe it will not be eaſie to obey thoſe whom you can think reaſonable to deſpiſe. *Thirdly*, And above all, the Servant muſt perſuade himſelf, that he obeys God in obeying his Maſter; he muſt look upon himſelf as placed in this ſtation by God, and he muſt look upon his Maſter as inveſted with Authority

thority over him by God, and this will be an encouragement to him to do his Duty, and a comfort and ſupport to him when he ſuffers wrongfully.

A ſecond Duty which a Servant owes his Maſter is Faithfulneſs, a Duty without which 'tis impoſſible that the Maſter can enjoy any real pleaſure or ſatisfaction, or the Servant any peace of Conſcience; for how can the Maſter's mind be at eaſe, if he be not ſecure of the Faith of thoſe of his own Family, but muſt needs ſuſpect thoſe whom he muſt needs truſt? and what an ulcer'd gauled Conſcience muſt that Servant have, who dwells continually under the Roof, and eats daily of the Bread of that man whom he wrongs and injures, where every thing he doth or ſees calls his ſin to remembrance, and every Benefit, every Favour is a Reproach, and a ſtab to his Soul? Now this Fidelity is to be practiſed in all thoſe things, wherein the Maſter is capable of receiving any Benefit by the Faith, or ſuffering any wrong by the

2 Faithfulneſs.

the Falſhood of his Servant; and beſides this, it ought to be underſtood, that Fidelity obliges the Servant not only, not to do his Maſter any wrong himſelf, but alſo not to ſuffer any others to do him any. Fidelity taken in this large extent compreprehends a great many Duties of the Servant towards his Maſter. As for Example, *Firſt*, That he endeavour, as far as it lies in him, to promote the Virtue, and procure the Salvation of his Maſter, for this is his trueſt and greateſt Intereſt: This he may effect, partly by Prayer to God for him, partly by Advice and good Diſcourſe; if his Maſter give him any ſuch opportunity, or admit him into any ſuch freedom: Partly like *Serapion*, by the Example of an excellent Life, but if he cannot ſerve him this way, he muſt at leaſt take care that he be not guilty of the contrary; he muſt not be an Incentive to, or Inſtrument of his ſin; he muſt not be a Contriver of, or Purveyor for his Luſt; he muſt not flatter and applaud him in his wickedneſs; for this is the worſt ſort

Fidelity towards his Maſter's Soul.

ſort of unfaithfulneſs, the betraying the very Soul of his Maſter, and how wretched a ſtate doth the Servant reduce himſelf to by this perfidiouſneſs, if his Maſter never repents, he has drawn upon his own Soul the guilt of his Damnation; if he do repent, he draws upon himſelf his Maſters perpetual contempt and averſion.

Towards the Peace and Honour of his Maſter.

Secondly, The Servant muſt endeavour to preſerve the Peace and Honour of his Maſter, for theſe things are or ſhould be dear to every one next to his Soul and Virtue. Now the Peace of a Maſter may be diſturb'd either by the Contentions of thoſe of his Family amongſt themſelves, or by their unkindneſs and undutifulneſs towards himſelf; the Servant therefore who by lyes or ſlanders, by vile whiſperings and informations doth alienate the Affections of the Family, or any Member of it, from their Head, or ſets them at variance between one another, is guilty of the blackeſt treachery, for he perfidiouſly robs his Maſter of the Peace of his mind, and the Affections of thoſe

thoſe of his Houſhold, than both which, nothing can be dearer to him: Nor is this all the aggravation of this ſin, for it loads the perfidious wretch with all the guilt of the numerous and great miſchiefs which always may, and very often do enſue upon the Contentions and Diviſions of Families. In a word, ſuch a one draws upon himſelf the Wrath of God, and as ſoon as he is diſcovered, the diſpleaſure and hatred of the whole Family. As to the Honour of their Maſter or Miſtreſs, it may be wounded by the Servant two ways. *Firſt*, by ſpeaking ill of 'em either abroad or at home; or elſe *Secondly*, by promoting that Immorality in the Family, which muſt neceſſarily tend to their diſparagement and ſcandal: They therefore that will be Faithful in this point, muſt be ſo far from making the faults of their Maſter or Miſtreſs publick, that if it be poſſible, they muſt not ſee 'em themſelves; they muſt be ſo far from making 'em the ſubject of their diſcourſe abroad, that they muſt vindicate

cate 'em all that poſſibly they can; nay, they muſt not endure any ſuch ſort of Talk at home; they muſt no more connive at a Fellow-Servant that wrongs their Maſter or Miſtreſs in their Honour, than if they did wrong 'em in their Goods; they muſt excuſe whatever will admit of excuſe, what will not, they muſt hate but not ſpread or cenſure; by doing this, a Servant ſhall gain true Honour to himſelf, while he preſerves his Maſters; for though the ill temper of ſome people be ſuch, that they are pleaſed with malicious Informations, with ſpiteful and ſlanderous Diſcoveries, yet I never knew any temper ſo bad, that loved the Informer, if a Servant; for they cannot but judge Ingratitude and Treachery as odious Vices in him, as are any that he condemns in his Maſter. The *Third* and laſt thing wherein the Faithfulneſs of a Servant is required, is the goods and poſſeſſions of the Maſter; in theſe the Servant muſt not wrong his Maſter, neither by theft, nor fraud, nor waſt, nor muſt he ſuffer others to do

Towards the goods and poſſeſſions of his Maſter.

ſo, for all this is downright Injuſtice, and expreſly forbid by Almighty God. Thus *Titus* 2. 10. They are forbid to *purloin*, as being directly contrary to that *Faithfulneſs* which they are commanded to ſhew; nor is the conſuming the Maſter's goods by Riot and Intemperance, by unneceſſary Waſt, or by Sloth and Careleſneſs, one jot a leſs ſin than Theft or Fraud. The unjuſt Steward in the Goſpel, *Luke* 16. is accuſed, that *he had waſted his Maſters goods*; and under the Law, if Parents had brought a Son before the Congregation, and accuſed him of theſe Crimes, he was to be ſtoned. * *This our Son is ſtubborn and rebellious, he will not obey our Voice; he is a glutton and a drunkard: and all the men of his City ſhall ſtone him with ſtones that he die.* And ſurely a wicked and ſlothful Servant is no leſs puniſhable than a wicked and ſlothful Son. I will inſiſt a little longer upon the Servant's Duty in this point of Juſtice, both becauſe the Servant is more apt to offend this way, being betrayed by the Temptation either of

* Deut. 21. 20.

of profit or pleaſure, and becauſe the Maſter is wont to reſent offences of this nature moſt heinouſly, and to account 'em as the worſt of Injuries he is capable of ſuffering by his Servant, not (I hope) that he doth eſteem his Goods above his Soul or his Honour, or above the Virtue and Peace of his Family, but becauſe he is leſs able to ſecure the one than the other againſt the perfidiouſneſs of Servants; for if he be a good man, he will eaſily be able to ſecure himſelf and his Family againſt the ſlander by which any Servant endeavours to blaſt his Honour, or againſt the Lies and Whiſpers by which he endeavours to breed diſcontent, or againſt the Infection of his ill Morals; but there is no way to ſecure himſelf againſt the wrongs which he may ſuffer by the Fraud and Purloyning, by the Waſt and Riot, or by the Sloth and Negligence of an unfaithful Servant.

Firſt therefore of *Purloyning*. By this is to be underſtood, the converting the goods of your Maſter to your own uſe; you cannot be ſo ignorant Of Purloining.

as not to know, that this is downright Theft, and forbid by an expreſs Commandment, *Thou ſhalt not ſteal:* Nor can you be ignorant, that Theft is a Crime of the fouleſt nature, as being not only repugnant to the excellencies and perfections of Chriſtianity, but even to the common Morality of Heathens, to the natural Law of Juſtice, *Thou ſhalt do to others, as thou wouldeſt be done by*; and you cannot but know, how outragiouſly you would your ſelves reſent ſuch an Injury; for if you love the World ſo well, as to venture the being damn'd for it, 'tis eaſie for me to conclude, how grievouſly you would take it, to be robbed of it by another. How vile a ſin this is, in the Opinion of others, may eaſily be inferr'd from the indelible ſtain and infamy which ſticks upon it amongſt all people, and from the ſevere puniſhments pronounc'd againſt it in all civiliz'd Nations; but moſt of all, from the puniſhment which a wiſe and a merciful, as well as juſt God adjudges it to. The puniſhment in the Old Teſtament, you may

may read, *Exod.* 22. But that which moſt concerns you, is that of the New, which is excluſion from the Kingdom of Heaven, and Eternal Impriſonment in Hell, in the Lake that burns with Fire and Brimſtone for ever. * *Know ye not, that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither Fornicators,* &c. *nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners ſhall inherit the Kingdom of God.* How grievous a ſin this is, all this may ſufficiently convince you, and ſhould methinks ſtrike a guilty Soul with horrour and amazement; but ſome peradventure make leſs Conſcience to rob their Maſter than another man: How impudent a folly is this? Can you think, that he by becoming your Maſter forfeits his Right and Property, and is no longer under the fence and protection of the Laws of God? or can you think, that you, by becoming a Servant, gain a Licence to commit that ſin with *Impunity*, which you could not have otherwiſe done without incurring *Damnation?*

* 1. Cor. 6. 9. 10.

tion? Is not the Injuſtice the ſame? Is not the wrong the Maſter ſuffers notorious? Nay, I muſt be free to tell you, that though the Injuſtice and Wrong be the ſame, the guilt and ſin of Theft is not the ſame in a Stranger and a Servant: Or doſt thou think that baſe Ingratitude, and perfidious breach of Truſt, adds nothing to the guilt of the Injuſtice? Poor creature! Doſt thou not ſee, how vile a ſin thou doſt commit, a ſin that nothing can attend, if it have it's due, but reproach and infamy, bodily puniſhment according to Law, and, if not repented of, Eternal Damnation? Nay doſt thou not diſcern what a heap of ſins thou art guilty of in one, Ingratitude, breach of Truſt, Lying, and, it may be, Perjury together with Injuſtice in every ſingle act of this ſort of Theft? And what art thou to gain by all this? What is it that thou expecteſt as the price of thy Honour, thy Life and thy Soul? 'Tis very often ſomething ſo little, that were it not for fear of thy being plung'd by degrees in greater miſchiefs, thy Maſter

ſter would hardly think it worth his taking notice of: But be it what it will, it can be but ſome ſmall portion of thy Maſter's Wealth, and art not thou a poor and deſperate Slave indeed, who art content to ſell, not thy Strength and thy Liberty, but thy Credit, thy Blood and thy Soul at ſo vile, ſo cheap, a Rate? After all, do but conſider, what it is that moves thee, that draws thee on to this ſin, and thou ſhalt find, that it is to gratifie ſome other as bad as it ſelf; for what is it that thou doſt want? Food and Raiment is provided for thee, thou muſt therefore either ſteal to gratifie thy Covetouſneſs, and this is downright Idolatry in thee, or thou muſt ſteal out of diſtruſt, and to ſecure thy ſelf againſt thy Infidel fears of Poverty hereafter. Unhappy creature! who canſt not relie upon God, even when thou art provided for! What couldſt thou do worſe than this, if thou wert deſtitute of any proviſion? How great a diſtruſt of God, how vile and impious a piece of Infidelity is this? And how great

is the ſin of Diſtruſt and Infidelity without any extraordinary aggravations? * *The fearful and unbelieving, &c. ſhall have their part in the Lake which burneth with Fire and Brimſtone.* Or *Laſtly*, Thou muſt ſteal to feed ſome other Luſt, ſuch as Riot, Uncleanneſs, or the like, and then in what a courſe of wickedneſs art thou engag'd? Thou art then to ſatisfie, not only the Extravagancies of thy own, but of others Luſts, and thou makeſt thy ſelf a Slave to all that are thy Confederates in ſin; nay, they are the Maſters of thy Reputation, thy Fortune, and thy Life; and when thou conſidereſt what looſe and debauched wretches thou doſt truſt theſe thy dear Concerns with, thou canſt not but think thy ſelf as deſperate a Fool, as thou art deſperately wicked: So that, as to this end of thy Theft, the gratifying ſome wild and lewd Affections, the more thou doſt ſucceed in it, the more deſperate and deplorable is thy ſtate: The two other ends, namely, the ſatisfaction of thy Covetouſneſs, or thy ſecurity againſt

* Revel 21. 8.

againſt future want, are in all probability ſubverted and defeated by that very ſin, by which thou doſt endeavour to attain 'em: For thy Theft forfeits the favour and patronage of God, thy diſtruſt, and this courſe it puts thee upon, is an open renouncing and relinquiſhing the Care and Providence of God over thee, ſo that though thy ſin, ſhould be conceal'd from man, thou canſt expect no other, than that thou ſhouldſt be curſt in all thou ſetteſt thy hand to, and that thy faireſt Hopes ſhould be blaſted; but if thou art diſcover'd, the leaſt that can befal thee is the Reſtitution of thy Unjuſt Rapines, and a brand or mark of Infamy fixt on thee, which will render thee uncapable of any Truſt, and expoſe thee conſequently to unavoidable and perpetual want and beggary: Ah the wretched Life of an infamous and beggarly Theif, forſaken and abandoned by God and Man!

I have ſaid enough, I hope, to make any one ſenſible of this ſin of Purloyning; yet I am almoſt afraid, leſt my

my Deſign may be in ſome part defeated, by the fooliſh Colluſions and trifling Excuſes of ſuch, who though they cannot deny Purloyning or Theft to be a damnable ſin, yet they commit the thing, and deny it to be Theft; juſt like men that acknowledge Rebellion a ſin, but will not own taking up Arms againſt the Supreme Magiſtrate to be Rebellion: Give me leave therefore to tell you, that when I make Theft to be the converting your Maſter's goods to your own uſe, I underſtand by it all acts of yours, by which your Maſter ſuffers detriment and wrong. For Inſtance, not only the deceiving him in what is in your own Truſt, or the pilfering what is in anothers, or the taking to your ſelves any way unjuſtly what is his, but alſo the giving away to others without his knowledge, or contrary to his will any part or portion of his, than which, nothing, I hear, is more common; Servants as well as Maſters, having their attendants and hangers on, their Paraſites and Flatterers, who at once ſooth them

them in their Pride and Vanity, by fawning and flattering, and cheriſh 'em in their Idleneſs by doing their buſineſs. I muſt put you in mind further, that I mean by your Maſter's goods, whatever he poſſeſſes, whatever it be wherein he can ſuffer, or you commit wrong. And in the laſt place, I muſt put you in mind, that you are guilty, not only of the wrong and injuſtice which you perſonally commit, but alſo of whatever is committed by any other, if you conſent to it, and connive at it, even though you ſhould receive no benefit by it: For thus far I conceive the Reproof of the Pſalmiſt may be extended, * *When thou ſaweſt a Thief, thou conſented'ſt with him*, which is there look't upon as an abominable wickedneſs, and ſurely the commands of God, *Thou ſhalt not ſuffer ſin in thy Brother, but by any means reprove him*, and * *Have no fellowſhip with the unfruitful works of darkneſs, but rather reprove 'em*, do nearly concern a Servant in this caſe, as he would avoid the guilt of the ſin which he doth not reprehend,

* Pſa. 50. 18.

* Eph. 5. 11.

reprehend, for the neglect of Reproof is here a tacit approbation of the ſin, and tho' peradventure this ſort of theft be not to be loaded with all the Aggravations of the former, yet the leaſt that can be ſaid of it, is, that it is a down-right injuſtice, a breach of truſt, and extream unfaithfulneſs towards the Maſter: But you'l demand of me, how is a Servant to behave himſelf towards his guilty Fellow-Servant, that he may, in ſuch a caſe as this, acquit himſelf with a good Conſcience towards God and Man? If he conceal his fault, he is unfaithful to his Maſter, if he diſcover it, he is unkind to his Fellow-Servant: He muſt betray the one or the other, if he do not reveal the wrong he ſees his Maſter ſuffers, and, what is more, his Conſcience muſt ſuffer too; if he do, he ſhall be hated and perſecuted by his Fellow-Servants as an Informer, nay peradventure, what is worſe than this, he that is accuſed ſhall out-wit him, or ſhall be able to form a Combination againſt him, and ſo find more credit

dit with the Maſter, and by conſequence the good Servant ſhall by his Integrity and Juſtice forfeit his Place, and it may be, his Reputation, or at leaſt live uneaſily, perſecuted by the vexatious Calumnies, affronts and unkindneſses of thoſe others that are combined againſt him. To this demand take this anſwer, I ſhould never have fancied this Objection, had I not been extreamly ſenſible of the frailty of Man; for, whence ſhould any one doubt, whether he ſhould preſerve his Faith and Duty to his Maſter, or commit a ſin to oblige a Fellow-Servant? Whence ſhould ſpring this queſtion, whether you ſhould ſupport and cheriſh a wicked Fellow-Servant in his Vice, or whether you ſhould preſerve a Maſter, (to whom you ow Fidelity, Truth and Love,) from injuries and wrongs? How finally ſhould a Man come to be troubled with this ſcruple? Whether he ſhould preſerve his Integrity, a good Conſcience, and the Favour and Bleſſing of God by doing his Duty, or, by deſerting it, run the hazard of the

the worſt that the wit or malice of his wicked Fellow-Servant can bring upon him? Theſe you muſt readily acknowledge are doubts and ſcruples, which do not become the ſincerity and Faith of a good and honeſt Chriſtian: However, you ſhall not want here the beſt advice that I can give you, for I know, there may be ſome little ſtruglings of good nature and intereſt, in oppoſition to your Duty in this point; the firſt thing then, you are to do, is to reprove your guilty Fellow-Servant, to lay before him, as well as you can, the hainouſneſs of his ſin, together with the danger of it, both with reſpect to his Temporal and Eternal Intereſt, acquaint him with the Beauty and Pleaſure, the ſecurity and advantage of Vertue and the Fear of God, adviſe and exhort him earneſtly to expiate his ſin by Repentance towards God, and reſtitution towards man, mix this Reproof ever and anon with Profeſſions of tenderneſs and affections for him, with expreſſions of your good meaning and ſincere intention, which he may

may diſcern by your accuſing him only to himſelf, and laſtly with aſſurances, that, if he follow your advice, he ſhall not ſuffer the leaſt prejudice, either in his credit or intereſt by your knowledge of his fault, nay, that it ſhall not diminiſh in the leaſt your reſpect or Affection towards him: For you are not inſenſible of the wiles of the Devil, and the infirmity of man, it being commonly incident to humane frailty to fall into ſin, and 'tis the work of a true Faith to repent of it, and therefore, as your compaſſion is kindled in you upon the former account, ſo ſhould you neceſſarily be ingaged to honour and love him upon the latter, now if you prove ſucceſsful in this, you gain a Soul to God, a good Servant to your Maſter, and an inſeparable Friend to your ſelf, and what is more than all, you gain peace and ſatisfaction to your Conſcience, together with the bleſſing of God, the Grace of our Lord Jeſus Chriſt, and the increaſe of his Holy Spirit. Whereas ſuppoſe you connive at, and he

he proceed in his ſin, Ah! How fatal an obligation do you lay upon him! You incourage him in his ſin, and, if he never repent, you damn his Soul Eternally; if he do repent, how muſt he needs condemn you in the bitterneſs and grief of his Reflections, as one falſe to God and him, and no leſs unfaithful to his Eternal, than your Maſter's Temporal Intereſt? And what the guilt is, that you load your own Conſcience with, I have ſhewed you before: But if you would do any good this way, you muſt take care, that you do it betimes, and that you do not let his fault take air before you have thus repreſented it to him, for if you firſt publiſh, and then reprove his guilt, I cannot wonder, if he do queſtion either your ſincerity or diſcretion, and his doubting of either muſt needs forfeit in him all reſpect for your advice or reproof, and tempt him rather to ſtand upon his defence, than truſt you with his Confeſſion or Repentance.

If you can effect nothing this way towards

towards the reclaiming your Fellow-Servant, you muſt communicate his offence with ſome body elſe; as well that you may your ſelf avoid the Imputation of Connivance and Conſent, as alſo that you may deliver, if poſſible, his Soul from guilt without the ruin of his Credit and Fortune: And in the choice of ſuch a Perſon, you are, if it may be, to find out ſome one that is conſiderable with him, one whoſe Vertue and Authority he Reverences, and whoſe Affection and Diſcretion he can confide in; this will make him more apt to be free in his Confeſſion, and if he has any modeſty, any ingenuity left in him, he cannot but be wrought by this method into Repentance. This very method may be made uſe of in other caſes as well as this, as in thoſe injuries you ſee your Maſter ſuffer, either by the negligence or waſt of your Fellow-Servants, only where the matter is little and trifling, you are not to communicate it with others, for this will look like a formal and ſolemn impertinence, but if he refuſe

to reform upon your ſingle reproof, you are to go directly to your Maſter or Miſtreſs, for a ſlight wrong repeated daily may grow a very outragious one in time; However, they are the moſt proper Judges of what is ſlight and trifling, or otherwiſe; for what may ſeem to you very inconſiderable, may ſeem otherwiſe to them, who beſt know their own minds and their own Fortunes. The ſame thing laſtly you muſt do in matters of greater moment, when thoſe ways I have preſcrib'd you fail, you muſt not provoke God, wrong your Maſter, and wound your own Conſcience, for fear of diſpleaſing, nay of ruining your unjuſt, ſlothful or waſtful Fellow-Servant, but you muſt honeſtly and couragiouſly do your Duty, leaving the iſſue to God, and to the prudence and goodneſs of your Maſter, and tho it ſhould end in his ruin, or in the forfeiture of your own place, or the diſturbance of your quiet and peace in it, (which I can hardly believe if you will purſue this method) yet you ſhall have delivered your own Soul

Soul, *God ſhall bring forth your Righteouſneſs as the Noon-day*, whatever calumnies the wit or the malice of your Fellow-Servants raiſe to obſcure it, and you ſhall thrive and prevail in deſpight of all confederacies againſt you.

A ſecond Vice of Servants, by which a Maſter ſuffers is negligence, by which I mean, either a total Omiſſion or neglect of Duty, or ſuch a careleſs and lazy performance of it, that it were as good left undone, as be thus done: Or elſe, *Laſtly*, heedleſneſs or want of care. Now tho' this be very common, you cannot, upon due examination of the nature of this fault, but confeſs it a very great one; for as to the Maſter, (if he be hereby endamag'd) is it not the ſame thing for him to ſuffer by your negligence as fraud? And I need not tell you, where there is much truſt or confidence on the Maſter's ſide, and no Induſtry or Care on the Servant's, that all muſt neceſſarily go to wrack and ruin: Or if he ſuffer not in his intereſt, he muſt ſuffer in the Of Negligence.

peace and contentment of his mind, for there cannot be a greater plague and vexation to any man than a confident and careleſs Servant: Nor is it a ſmall matter, that the Maſter is forced to bear the rudeneſs and contempt which a Servant's heedleſneſs and idleneſs is too plain an expreſſion of, 'tis a troubleſom thing to a man to be levelled with his own Servant, yet ſo he is in this caſe, for if there be no authority in the Maſter, nor fear or care in the Servant, if tho' the Maſter may command, the ſlothful Servant will perform only what he pleaſes, 'tis hard to ſay wherein is the difference and diſtinction between 'em. Is it poſſible for any Servant to think, that this is to do his Duty? Can any one think that this is *to obey with fear and trembling*? Can any one think that this ſluggiſhneſs is any thing better than *Eye-Service*, ſo much condemned by God? Can any one who carries himſelf thus heedleſly ever perſuade himſelf, that he doth ſervice as if he made it to *God not Man*? Or can he ever have the impudence

pudence to expect a reward from God for this kind of Deportment? What ſuch a one has reaſon to expect, he may learn from the Parable of the Lord and his Servants, *Matth.* 25. where he is called a wicked and a ſlothful Servant, and adjudged to *outer Darkneſs*, who had not anſwered the truſt committed to him, who had only behaved himſelf idly and unprofitably, tho' he had neither wrong'd his Maſter by fraud or theft, or waſt, and riot. Alas! The unprofitable Servant muſt not flatter himſelf that he doth his Duty, for care and induſtry are as eſſential and neceſſary parts of the *Faithfulneſs* of a Servant, as truth and honeſty, and he that any time ſtands idle can never be excus'd, unleſs he can plead, what they in the Market-place did to that queſtion, *Why ſtand ye here idle all the day long? Becauſe no man has hired us.* But you are hired, you have no doubt work to do, for no Maſter will purchaſe heedleſneſs and ſloth at the rate of ſuch a charge as a Servant puts him to: Nor can I think

that a Servant himſelf would judge this behaviour a good diſcharge of any man's Duty in any other Station: Would he think *that* Maſter did his Duty, who made no proviſion for his Family? And yet care and induſtry is as indiſpenſible a Duty of the Servant, as proviſion or maintenance of the Maſter: But I need ſay no more, if nothing elſe will, the effects of this ill demeanour may convince a Servant, how great an evil this is, for beſides the loſs and vexation which it creates the Maſter, it begets perpetual quarrels and diſcontents in the Family, for the Fellow-Servants of a ſluggard are not only bereav'd of that aſſiſtance which they ſhould receive from him, but alſo oppreſſed by that burden of which he eaſes his Shoulders; the Drone himſelf is forced upon many Lies and Shifts to excuſe his omiſſions and errors, and finally after ſome time ſpent in the diſpleaſure of his Maſter, the contempt and hatred of his Fellow-Servants: He is at laſt reproachfully caſt off, and branded with ſuch a character as makes all that

that know him, ſhut their Doors againſt him, as unwilling to receive ſuch a trouble and incumbrance into their Families.

There is a *Third* vice, which Servants are too often guilty of, where the Fortune of the Family can allow it, and that is Conſumption & Waſt, whether by wantonneſs and delicacy, whether by riot and exceſs, whether by junketting and drinking amongſt themſelves, or alſo by drawing in others into the Club and Aſſociation, it matters little, 'tis a downright injuſtice committed againſt the Maſter, 'tis every jot as bad as theft, much worſe than the common theft of poor people, for the poor ſteal to relieve their neceſſities, but theſe rob to feed their gluttony and wantonneſs, nay, 'tis every jot as bad as theft in a Servant (the guilt of which has been ſufficiently diſplay'd to you before, for what difference is there, either in reſpect of the guilt of the Crime, or in reſpect of the effects of it towards a Maſter, whether a Servant ſteal from him out of Covetouſneſs or fear of

Of Conſumption and Waſt.

future want, or whether he rob and plunder him out of Luxury and Riot, if ſo, then you may be ſure, that if the wrong be the ſame in reſpect of the Maſter, and the guilt the ſame in reſpect of the Servant, the Temporal ill conſequences of it in this Life, and the puniſhment of it in another, will be much the ſame; for ſuch Servants muſt finally without Repentance and Amendment, be abandoned and forſaken by God and Man: And accordingly 'tis generally obſerv'd, and I have mark't it my ſelf, that ſuch as have been extreamly Prodigal, Wanton and Waſtful, in their Maſter's Houſes, have been afterwards reduced to extream Poverty, even to the want of a Morſel of Bread; and that which adds to their miſery in this ſtate, is commonly this, that ſuch as have been ſharers with 'em in the waſt of their Maſter's goods, have been the moſt apt to reproach their former Pride and Wantonneſs, and to deſpiſe their preſent Poverty, and the only Perſons from whom they could expect relief, have been

been thoſe very Maſters and Miſtreſſes whom they had before abus'd and wrong'd.

Beſides this Duty of Juſtice in *Deed*, there is another ſort of Juſtice in *Word*, which a Servant owes his Maſter, which is *Truth*; but becauſe this is a common and avow'd Duty between Man and Man, I think 'tis not needful to dwell upon it here, there is no body can be ignorant of the wickedneſs of this ſin which makes one of the greateſt Prerogatives of Mankind, that is, Speech, an Inſtrument of the greateſt Miſchiefs; which is 2dly, An Argument of a mean baſe Spirit, and deſtitute of the Faith and Fear of God; which is 3dly, The Product and Effect of ſome ſin or other, for Virtue never needs the Service or Protection of a Lye; which *Laſtly*, Prevents Repentance for ſin; for as ſoon as men have obtain'd a great ſlight and dexterity in Lying, they grow hard and confident in their faults, becauſe they find they can without any difficulty conceal or excuſe 'em by a Lye.

And

And as no one can be ignorant of the evil of this ſin, ſo neither of the evil which will puniſh it: Who knows not how many plagues are denounc'd againſt it by God? What infamy attends it from Man? What ſecret ſhame and diſquiet it tortures the mind with? and finally, how it certainly involves the Lyar in Temporal and Eternal Ruine? Let the Servant therefore, as he would avoid all this, alwaies keep up to ſtrict Truth in his words; if he have committed a fault, let him not go about to excuſe it, by the commiſſion of a greater, that is, by Lying; let him rather chuſe to try the goodneſs of his Maſter by an humble and honeſt confeſſion, than tempt him to ſuſpicion by frivolous Excuſes, or barefaced Untruths; however, if he ſhould think his Maſter ſtupid enough to be impoſed on by any idle Tale, yet let him remember that he has a Maſter in Heaven who may be conquer'd by Confeſſion and Repentance, but cannot be impoſed upon, or mockt by any ſlight or artifice of words.

I have

I have now ſpoke ſufficiently of the Duty of *Faithfulneſs*, and will therefore paſs on to the

3dly, Of Love of Maſters and Miſtreſſes.

Third and laſt great Duty of Servants, *The Love of their Maſters and Miſtreſſes:* This is a Virtue which is extremely neceſſary in Servants, it being a very difficult matter to do their Duty without it; but if this be once implanted in their hearts; if the Maſter be lookt upon as a Father, one whoſe Affection and Eſteem for 'em they value as their greateſt worldly happineſs, there will need no other motive either to their Obedience or Faithfulneſs: For what St. *John* obſerves concerning the Service of God, *Eph.* 5. that to them who love him, *his Commandments are not grievous*; the ſame is true of the Service of Man, the burden of it is very light, if Love help to bear it; for how natural is it for a Servant to obey when he is as fond of the Love of his Maſter, as of his own Intereſt? and how natural to be faithful, when he loves his Maſters Intereſt as his own? He will abhor to ſee him wrong'd in his

his Goods, or diſturb'd or diſquieted in his Mind, ſince if he loves him, he cannot but in every evil that befalls him, ſuffer with him; how ſacred will ſuch a Servant eſteem the Honour of his Maſter? How much will he be concern'd for the Virtue of his Children, the good behaviour of his fellow-ſervants, and the ſucceſs of his Enterprizes in the World? Such a Servant will not ſtand upon Punctilioes, and nicely weigh his Duty by grains and ſcruples; but he will think *all* his Duty (whatever it be) wherein he can ſerve his Maſter: And whatever he does, he will perform with that delight, that care and chearfulneſs, that one would think that he were like *Eliezer* to *Abraham*, rather an Heir of his Maſter's bleſſing, and his own labours, than an hired Servant; ſuch a one will not ſtay to expect commands, where his Maſter's intereſt requires his Service, much leſs will he be ſolicitous, which way he may be excuſed from his Duty, for he accounts nothing more diſingenious than to ſtand in need of an excuſe.

excuſe. *Finally*; how eaſy will it be for ſuch a Servant to receive direction humbly, to bear any infirmity of his Maſter patiently, to anſwer reſpectfully, to remember heedfully, to reform carefully, and to do *all* out of *ſingleneſs of Heart?*

How many and great the advantages of this Virtue are, both to the Maſter and to the Servant, both in point of credit and delight, both in point of Religion and Intereſt, is very eaſy to be diſcern'd; the Maſter will have his buſineſs done, and that very proſperouſly; he ſees nothing miſcarry under the hands of his Servant, he hears no diſcontent nor contention in his Family, he ſees that his Servant is a good example and guide to his whole Houſhold; in a word, he meets with nothing to diſpleaſe him when at home, nor is he diſturb'd by any ſuſpicions or fears when abroad; for he can as entirely confide in his Servant's Faith and Affection as in himſelf; how will ſuch a man be ready like him, who bought *Diogenes* to run out into the Exchange

Exchange and Market, to publiſh to the World that a Guardian Angel is come into his Houſe? Without any Amplification of the matter, ſuch a Maſter, if he be not ſavage and inſolent as well as ſtupid, muſt confeſs that he enjoys a great bleſſing, that he cannot ſet too high a value upon his Servant, and by conſequence, he is in Honour and Juſtice bound not only to treat him with courteous words and kind looks, but to reward him too, and this cannot but tend to the honour and intereſt of the Servant, which cannot but reflect advantagiouſly upon the Maſter, for to have good Servants, and to do well for 'em, is, I think, in the opinion of judicious men, no ſmall argument of a good and wiſe man: But to proceed, not only the credit and intereſt, but even the content and Religion of Families is highly concern'd in the love and Duty of Servants; for Love is the Parent of Unity and Peace, and it Nurſes up the Children it brings forth, it maintains and preſerves the quiet which it procures, and in a Family

mily where Charity and Contentment reign, where order and peace dwell, how neceſſarily muſt Religion thrive and flouriſh? They will watch over and aſſiſt one another, they will affectionately give, and meekly receive advice, they will not want time for Religious Duties, nor a ſedate compoſure of mind to make the beſt uſe of that time; no one's Prayers and Reading will be rendred uſeleſs through diſcontent and diſtraction: No one will be kept back from the Sacrament by confuſion of buſineſs, or diſturbance of mind: If all this be put together, I need not trouble you with many motives or inducements to this Duty of Love, for what greater bleſſings can a Servant deſire than thoſe are, which this gives him? 'Tis a help to him in the performance of his Duty, lightens the burden of his Service, it gives him the love of his Maſter and the Family, peace at home, credit and reputation abroad, both which are the moſt ſolid foundations of a Servant's intereſt imaginable, unleſs it be the favour of God; and

and this behaviour gives him a right claim to that too; for whatever is a work of Religion, as this indeed is, whatever procures men more opportunities of grace, and whatever prepares and diſpoſes 'em for the beſt uſe of 'em, muſt needs very much promote our Heavenly Intereſt, and I have ſufficiently made it out, that all theſe are the bleſſed fruits of this Duty. To all which I will add but one conſideration more to convince you of your obligation to it, which is this, that you cannot without monſtrous ingratitude be guilty of the contrary: Do you think, that you owe no affection to your Maſter and Miſtreſs, who have receiv'd you into their Houſe, repoſed a confidence and truſt in you, who are very ſolicitous to inform and inſtruct you, who not only bear long with your Ignorance, but wink at many other infirmities in you, who provide for you in your health, and are tender of you in your ſickneſs, who are deſirous to oblige and encourage you, and rejoice when you behave your

ſelves

ſelves ſo as to deſerve it? Is there nothing due to 'em for their compaſſion for your Souls, for their watchfulneſs over your manners, for their care in providing for you ſpiritual as well as bodily food? You cannot be guilty of hating or deſpiſing theſe who have deſerved ſo well of you, nay you cannot be guilty of what is leſs, the not loving 'em, but you muſt be profligately ingrateful, you muſt be ſtupid and baſe to a degree that bruitiſh Creatures have never yet been guilty of; *For the Ox knows his Owner, and the Aſs his Maſter's Crib:* Nay there is no beaſt of the Field, or of the Deſart ſo fierce and ſalvage, but he has been tamed and obliged too by repeated courteſies and benefits,

A General Prayer relating to the Duties of this Chapter.

O Holy and Juſt God, I know that without Holineſs it is impoſſible for me to pleaſe thee here, or to enjoy thee hereafter; I beſeech thee therefore, that my underſtanding may be ſo enlightened, my Conſcience convinced, and my whole Heart enflamed with the love of Holineſs, that I may be Holy in all manner of Converſation: Beget in me a moſt tender and lively ſenſe of the great Duties of Obedience, Juſtice and Charity which I owe to my Maſter, that I governing my ſelf by theſe in all my actions, I may in my Station, advance the Honour of God, the Contentment and Intereſt of my Maſter, the Peace and Virtue of the Family, and my own both Temporal and Eternal Happineſs. I know, O Lord, that no acts of injuſtice or unfaithfulneſs between Man and Man ſhall go unpuniſh'd, I know that for theſe things ſake, the wrath of God is reveal'd from Heaven, O what then muſt be my puniſhment, if I heap upon the

the guilt of injuſtice and uncharitableneſs many others, namely, of Ingratitude, Unfaithfulneſs, Lying, Perjury. O preſerve me therefore, O my God, from all falſhood and wrong; and ſuffer me not to forfeit thy favour and deſtroy my Soul, for the ſake of thoſe things that periſh. O let me be fully convinced, that the ways of Righteouſneſs are ways of Pleaſantneſs, and that all her paths are Proſperity and Peace, that ſo I may delight my ſelf in the Law of my God, and may find comfort, and a bleſſing in the diſcharge of my Duty: Teach me O Lord, Humility and Obedience, Faith and Truth, Care and Induſtry, Charity and Meekneſs, that I may adorn the Doctrine of God my Saviour, win others over to a love of Virtue, and after an humble and contented, tho' laborious life here, may enter into Reſt and Glory hereafter, through Jeſus Chriſt our Lord.

A Prayer for Obedience.

O Glorious and Eternal Lord God, who dwelleſt with thoſe who are of a meek and lowly Spirit, behold me, I beſeech thee, and pour into my Heart that Virtue of Humility, which is ſo highly eſteemed by thee: O Lord, my Heart is too too apt to be filled with Pride and Vanity, O do thou convince me every day more and more of my own vileneſs and worthleſneſs, that I may be preſerved from ſelf-conceit and wilfulneſs; O give me Grace often to conſider the Humility of my Lord and Saviour, that I may learn of him, and obtain the peace which flows from a meek Spirit and Humble Obedience. And O my God, becauſe I am to give an account to thee, who art the ſearcher of the Heart, and the tryer of the Reins, the Judge of my moſt ſecret Thoughts, as well as my moſt ſecret Actions, teach me therefore to do my Duty chearfully and in ſingleneſs of Heart; make me to abominate all Lying ſhifts and pretences, as well as all proud wilfulneſs and ſluggiſhneſs. Make me careful

careful to learn my Duty, ſincere in the performance of it, patient under reproof, and diligent in reforming whatever is amiſs; thus, O my God, whilſt every part of my Duty towards Man, ſhall prove an inſtance of my Obedience towards thee, I ſhall enjoy the peace of a good Conſcience, and the hopes of an Eternal Reward: Hear me and anſwer me, O Lord, for thy Mercies ſake, and thy Son Jeſus Chriſts Sake.

A Prayer for Faithfulneſs.

O God thou God of Truth, Right and Juſt art thou, and there is no iniquity with thee, fill my Heart, I beſeech thee with the love of Truth and Faithfulneſs, make me true in all my words, and upright in all my deeds: O teach me to take heed to my ways, that I offend not with my Tongue; teach me to keep my Mouth, as it were, with a Bridle, while the ungodly are in my ſight: O make me to abhor the ſin of Unfaithfulneſs, and let no ſuch cleave unto me.

Let no ſlander or detraction, no miſchievous accuſations proceed out of my Mouth, nor ſuffer me ever to ſtretch forth my hand to iniquity: O let me not fall through Covetouſneſs or Diſtruſt in God, and let me never commit injuſtice to maintain my Pride or Riot, or Idleneſs, adding ſin to ſin: If ſinners entice me, ſuffer me not to conſent to 'em, permit me not to have any Fellowſhip with the Unfruitful Works of Darkneſs, but give me courage and diſcretion to reprove 'em, that ſo my Righteouſneſs may be as the Noon-day, and thou mayeſt make me to proſper in the Land, and I may at laſt obtain the Bleſſing, Well done good and faithful Servant, enter thou into thy Maſters Joy, *Amen, Amen, Bleſſed Jeſus,*

A Prayer for Love.

O *Thou God who art Love, give me thy Grace, that I may practiſe more abundantly that Charity which I owe all Mankind, towards thoſe of the ſame*

ſame Family: give me a grateful ſenſe of the benefits which I enjoy under this Roof, of the care and kindneſs of my Maſter towards me in providing for me, both ſpiritual and bodily Food, that ſo I may make returns to him in the Fruit of Love, Obedience and Faithfulneſs; Lord let his intereſt and his honour, let his quiet and content be dear to me as my own, that I may not only ſerve him with Juſtice, but Zeal too. And O my God, diffuſe the gift of Charity through the Hearts of this whole Family, that we may all live in Godly love and peace together, that our Prayers be not hindred, nor we kept back from thy Holy Table, or approach it unworthily: But that we all enjoy thee our God in the beauty of Holineſs, enjoy one another in the beauty of Charity, and enjoy thoſe Temporal Bleſſings which thou haſt richly beſtow'd upon us in the beauty of order and virtue, and and all things may finally and uniformly tend to thy Glory, and our Comfort, through Jeſus Chriſt our Lord.

CHAP. III.

Of the Duty of Servants. § *1ſt. Towards their Maſters Children, conſiſting of Affection, due Reſpect, Care of their Morals, Care of their Honour and Care of their Intereſt.* § *2dly. Towards Sojourners.* § *3dly. Towards Strangers.*

What the Servant owes his Maſters Children.

WHatever it be that Servants owe the Children of the Family, 'tis only the reſult of that Duty which they owe their Maſter: Children are (as it were) parts of their Parents, their Blood and Birth gives 'em a juſt claim, as to the care and love of their Parents, ſo to a proper ſhare of th' Affection and Service, and all other advantages of the Family. *Firſt.* Therefore a Servant owes the Children of his Maſter a ſincere

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dren are the deareſt intereſt and moſt valuable Treaſure of their Parents; Children are the joys and hopes of their Fathers, they double the pleaſure of his proſperity by being ſharers in it, and eaſe the toil of his labours by being the Heirs of 'em. How therefore can any one pretend to love his Maſter, who hates or deſpiſes what is deareſt to him? Now this affection of the Servant muſt expreſs it ſelf towards his Maſters Children. 1*ſt.* In a due Reſpect. 2*dly.* In his care for their Morals. 3*dly.* In a ſincere Zeal for their Honour; and 4*dly.* For their Intereſt.

1*ſt.* In *Reſpect.* This their birth Challenges every ſlight or neglect offer'd the Children by a Servant, is ſome diminution of the Reverence which he owes his Maſter, for the Father muſt needs ſuffer in the contempt of the Son; and yet this Reſpect ought to be wiſely regulated; for as it ought not to be ſo ſlight as to reflect any diſadvantage on the other, ſo on the other hand, it ought to be ſo moderated and temper'd, that the

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the Son be not to ſoon ſet up for a young Maſter, and ſo ſoothed and fooled into Pride and Vanity, and the Father forfeit his Authority by deriving too much of it upon his Son; for a fooliſh Child is too too apt to aſſume and forget himſelf, and take as his due what he poſſeſſes but of Courteſy, I mean of his Father; and a fooliſh Servant is too apt to forget his Reverence to his old Maſter out of Complement to his young one.

Care for their Morals.

2*dly.* Servants muſt expreſs their Affection to their Maſters Children by a tender Care for their Morals, I do not mean, that they ſhould be Spies upon their Faults, but Miniſters and Aſſiſtants to their Virtues; This your Aid is to be afforded according to the Age and Capacity of the Children, they may inſtil into 'em early Inſtruction, in their green years; they may ſuggeſt to 'em their Duty, and excite and perſwade 'em to it, as they grow up to Eſtate of Reaſon; and all along they muſt take care, that they be no example

ample of any Vice to them; neither of frowardneſs, nor lying, nor diſobedience to thoſe of Tender Years; nor of Riot, Intemperance, Idleneſs, Pride, Prodigality and Wilfulneſs to thoſe of Riper; for all are much apter to imitate Vice than Virtue: But in ſtead of performing this excellent Service to their Maſter, it often happens that ſome Servants are the Corrupters of their Children's Youth; they miſlead 'em by their Examples, and prompt and inſtigate 'em to Sin both by word and deed: They fawn and flatter 'em into Arrogance and Self-conceipt, they not only conceal, but applaud their Errours, they inſtruct 'em how to play the looſe Gallant, and the diſobedient Child, and are in a word ever ready to adviſe 'em not what is conſonant to their good, but to their humour and fancy. But you will ask me, how ſhall a Servant acquit himſelf, if his Maſters Child ſhould take ill courſes. What ſhall he do? If he oppoſe and reſiſt the Child what in him lies in the Progreſs of his

his Sin, he incurs his hatred; if he favour him in it, and aid him by ſecrecy and ſhelter, or any other way, he is unfaithful to his Maſter: there is no upright man who meaſures his Obligation to a Duty by the Event and Succeſs of it; every man that will have a peaceful Conſcience, muſt do what becomes him, and leave the Iſſue of it to God, but however, he muſt do it with all the diſcretion he can too, and his Duty will direct him here how to perform another Duty which ſeems harſh and hazardous; for Inſtance, in this Caſe Charity to the Son will ſo regulate the Servants Faith to his Maſter, that he ſhall not only do his Duty, but do it with true diſcretion: Thus Charity will direct him, *Firſt* as to the nature of the Childs offence, that he is not to take notice of little frailties, and inconſiderable defects, much leſs to complain of 'em to his Parents; for this were, if not a peeviſh malignity of Spirit, yet at leaſt, a buſie and officious piece of Impertinence not without

without ſome mixture of defect of Charity, but ſuch matters wherein the Virtue, the Honour, the Health, the Intereſt of the Child, and conſequently the happineſs and comfort of the Parent is concern'd, deſerve the Servants Care and Faith: but *Secondly* in Errours of this nature, Charity will teach him to diſtinguiſh between a ſlip or fall, and a ſetled depravity of mind, or Vicious habit in the Child, ſo that, as he will not complain at all, of little and trifling Errours, ſo neither will he too ſoon of greater: and in the laſt place when he ſhall be convinced of the Indiſpenſible Neceſſity of making known the fault of a Child, Charity will teach him, that he ſhould proceed in this with all imaginable mildneſs, not aggravating or amplifying the Crime, and that he ſhould uſe all imaginable Caution both to prevent any miſchievous effect of ſuch diſcovery, and to ſecure as much as in him lies, the good ſucceſs of it. And here Charity ſeems to me to point out the way

way to this, and to tell you that *First* you are to try what you can effect your ſelf by a modeſt humble & affectionate Repreſentation to your young Maſter of the ſin and hazard wherein he is engaged, for if this may prevail, it were not ſo Charitable to bring him into peril of his Fathers diſpleaſure or diſeſteem; but if this ſort to no good end, you cannot be bound by Faith and Secrecy to your Young Maſter to betray your Faith and Duty to your Old, for this is in effect but to betray both: You muſt therefore either make known the Son's ill Courſes to his Father, or if there be apparent Reaſons to apprehend no good effects of this way, but rather ill ones for want of a well poiz'd judgment, or tolerable temper in the Father you muſt then put the buſineſs into the hands of ſome faithfull and diſcreet Friend, whoſe Authority and good nature may ſo far mitigate the Violent Choler, and ſweeten the Implacable temper of the Father, that the Son's Virtue may be repaired without the Ruin of

of his Fortune. I have in this Advice inſinuated, that as a Servant ought not to be peeviſh and impertinent in complaining of trifling faults, ſo neither ought he to be too forward in revealing greater, much leſs ought he to exaggerate and exulcerate the Crime: but my meaning is not, that his Information ſhould want any one grain or ſcruple of truth neceſſary to give the Friend or Father a right notion of the offence, nor yet that he ſhould delay the diſcovery of a fault, where the concealment breeds Danger, but if he cannot truſt his own Judgment in this point, and the Iſſue of his delay ſeem doubtful to him, he muſt then conſult ſome body elſe, whoſe Judgment he may better relie upon, and whoſe affection both to Father and Son, he can be very confident of. The Servant who behaves himſelf thus in this caſe, acquits himſelf with a good Conſcience towards God and Man, he doth *Both* very conſiderable ſervice, for there can be nothing more

more acceptable to God, than the converting a ſinner from his evil way, nor to a Father, than the Preſervation of a Child juſt on the brink of miſery, nor indeed to the Son, than the reſtoring him to his Virtue, & the preſerving to him that Honour and Fortune which were both ready to ſuffer wreck: So that this Servant will hereby procure to himſelf the everlaſting good-will of his Maſter and Child, the Peace of his own mind, and the Bleſſing and Favour of God. * *He that converteth a ſinner from the Errour of his way, ſhall ſave a Soul from Death, and ſhall hide a multitude of ſins.* Nor is he far remote from that bleſſed reward mention'd *Daniel* 12. 3. *They that be wiſe ſhall ſhine as the brightneſs of the Firmament, and they that turn many to Righteouſneſs; as the Stars for ever and ever.* Whereas on the other ſide, that Servant who either corrupts his Maſters Children, or affords 'em his Aid and Aſſiſtance, his Shelter and Secrecy in their Vicious Courſes, betrays Man, falſifies his Faith

James 5.20.

Faith, not only to his Maſter, but his God; he doth the drudgery of his Maſter the Devil, who imploys all his Slaves in propagating ſin, and ſhall certainly one day receive the wages of his wickedneſs, even that Death which is denounced againſt men of the moſt abominable Character; men * *who not only do* the worſt of things themſelves, *but alſo have pleaſure in them that do 'em.* * Rom. 1. 32.

I have ſaid enough to convince the Servant that he is to be careful of the Morals of his Maſters Children, but there are two Virtues which he ought to have more eſpecial care of, being thoſe two which every Child ſhould be eminent in, which are in ſome ſort the Foundation and Guard of all the reſt, namely, a filial and dutiful Love of his Parents, and hearty affection to his Brethren; the Servant therefore, if there happen any breach or interruption of this mutual and Reciprocal Kindneſs between Father and Son, or Brethren, muſt do all that he can to repair it and make it up:

But at leaſtwiſe if he cannot cloſe, he muſt not widen the Breach; * Math. 5. *Peace-makers are bleſſed, and ſhall be called the Children of God.* But they who ſow ſtrife and contention, are the Children of their Father the Devil; 'tis the Villanous Practice of ſome Servants to enkindle Emulation and Strife amongſt Brethren, and to take a ſide and party, when they have created a Faction to overvalue one Child to the diſparagement of the reſt, and ſometimes to fill their Ears with Lyes and Tales, that they may alienate their Minds from their Brethren: And ſometimes the very ſame method is made uſe of to withdraw 'em from the Love and Duty which they owe their Parents, by poſſeſſing 'em of the partiality of the Father and Mother, amplifying their kindneſs towards one even to fondneſs and dotage, and aggravating their unkindneſs to another even to coldneſs & hatred: One while they will not ſtick to inſinuate the peeviſhneſs or jealouſi'e of a Parent, another while they will magnify

nify the Fortune of the young Heir, they will provoke him by laying before him the Liberty and Fineneſs of this or that Young Gentleman who is of a meaner Fortune than he, they will impute the ſtrictneſs and care of Parents to the Niggardlineſs of their Temper, the narrowneſs and Antiqueneſs of their Education, or to the natural Auſterity of old age, and thus they delude and betray the ſilly and unexperienced youth, and make him ceaſe to be a Child to his Father, that he may be a ſlave to his Servant. Now I would earneſtly intreat Servants to lay this ſadly to heart, that theſe and ſuch like Practices are an abomination to God, that the more ſucceſsful they are in 'em, the more fatal they'l prove to 'em, for if they be not chaſtis'd in this world, they will be damn'd for 'em in another. Amongſt thoſe things which *Solomon* tells us, the Lord hates, and are an abomination to him, you will meet a *Lying Tongue*, Prov. 6. 17. *and* verſe 19. *A falſe witneſs that ſpeaketh Lyes; and*

him that ſoweth diſcord among Brethren; Nor is it to be wondred at that God ſhould abominate ſuch a ſin as this is, for the miſchiefs that very commonly enſue upon ſuch diviſions and animoſities between Brethren, or between Parents and Children, are not to be expreſſed: St. *James* tells us briefly, *ch. 3. v. 16. Where envying and ſtrife is, there is confuſion and every evil work.* And he certainly who alienates a Child from his Parent, thruſts him headlong into ſin and Ruine, and creates the Parent inſufferable vexation and diſcontent. But ſuppoſe God would not exact an account of you for this ſin, what is it a Servant can propoſe to himſelf from all this miſchief? He may flatter himſelf with ſtrengthning his Intereſt, or raiſing his Fortune, but generally, it happens quite otherwiſe, for that dearneſs and Familiarity between a Child and Servant which is founded in the contempt of Faith and Truth on the one ſide, and natural affection on the other, can never be firm and ſteady, any little accident will undo all;

Nature

Nature in the Child will return to it's bent, ſome little Obligation paſt upon him, or wholeſom advice inſinuated in a fit ſeaſon will awaken his natural affection, and then he'l make no ſcurple to redeem his Errour towards his Father or his Brother by the diſcovery, that is, the Ruine of a perfidious Servant. But ſuppoſe this Combination or Conſpiracy ſhould hold ſome time, how can a Servant rationally expect a conſtant Friendſhip from him who upon very ſlight and trifling pretences could be divided from his Father and his Brethren, and tempted to forget the Duty he owed the one, and the affection he owed the other.

I have ſpoken of the main care of the Servant towards the Children of his Maſter, namely, his care to ſecure their good Morals; he that neglects this, or what is worſe, miniſters to the corrupting of Children, is guilty of the moſt fatal unfaithfulneſs to his Maſter: for he who betraies the Virtue of the Son,

deſtroys the happineſs of the Father: But he that performs this, performs a ſervice that can never be ſufficiently rewarded, not only, becauſe a Child is the greateſt Bleſſing of a Father, and Virtue the greateſt Bleſſing of the Child, but alſo becauſe he has hereby laid the beſt Foundation of the Child's Honour and Intereſt, which puts me in mind of another care a Servant is oblig'd to, namely, for the Honour and Intereſt of his Maſter's Children; whereever you can advance theſe, you are to refuſe no pains, no hazard: The leaſt you can do, is to conceal *Their* defects, or excuſe 'em, to lay hold on every opportunity to ſpeak honourably of what is Virtuous and praiſe-worthy in 'em, to increaſe the number of their Friends, and to be wanting neither in advice nor travail to promote their Intereſt: Nothing therefore can be more repugnant to this Duty in a Servant, than to entertain their acquaintance with ſpiteful ſtories of the ſillineſs or viciouſneſs of their Maſter's Children, or to raiſe a ſuſpition

Care for their Honour and Intereſt.

pition of faults in 'em, where there are none apparent, or to leſſen by any ſuggeſtion whatever, the eſteem of their Virtue, Parts or Perſon, or the Credit and Reputation of their Eſtates; but of all the miſchiefs, a Servant is capable of doing his Maſter's Son, there is none I think greater than the aſſiſting him in a conceal'd Courtſhip, or aiding him in carrying on a Marriage without the knowledge, or what is worſe, contrary to the will of his Father; all the reſt ſeem to be but ſingle ſins, but this is a complication of all miſchiefs together, the Child's Virtue, Honour and Intereſt, are all betrayed at once; whereas other inſtances of negligence or unfaithfulneſs did hazard 'em but ſingle and alone, othe miſchiefs are capable of a Reparatio but this very ſeldom, if ever: A Ch may be recover'd to the Duty d Virtue which he had forſaken, ne may be reſtor'd to the favour o his Father, and the intereſt he ha forfeited, the Honour which he oſt by any ſingle fault may be re ired by the

The Servant muſt not promote the ſecret Marriage of the Child.

the Merit and ſervice of his following actions, but this, an unhappy Marriage ſticks faſt like *Hercules* his poiſon'd ſhirt, he may tear away his fleſh, but not the evil: Not to aggravate the matter, 'tis a miſchief very ſeldom retriev'd, and no wonder, for down what a precipice muſt a raw Youth tumble that renounces, *Firſt* his reaſon, then his Duty, that quits the Government of his Father, and the conduct of God, that ſells his Inheritance, his Father's, and God's bleſſing, to gratifie a diſhonourable affection, or it may be a Phantaſtick Paſſion, or it may be, ſomething worſe than both, a diſhonourable Luſt: What *Bridewell*, nay what Gibbet doth not that Servant deſerve, that aids the poor Creature thus to undo himſelf, nay it may be, not himſelf only, but his Father and his whole Family too?

Servants Duty towards Sojourners.

§. I paſs on now to the Duty of Servants towards Sojourners. Sojourners, tho' they are not natural branches as the Children, yet ſeem they to be graftel into the ſame ſtock, and to conſtitute

conſtitute one Family with them, and therefore they have in their Place a Right to their proportion of all the advantages of the Family; they have in their degree a claim to the love and care of the Maſter, to the Brotherly Affection of the Children, and to the Reſpect and Duty of the Servants: I need not therefore repeat here all the Duties of the Servant, which are all of 'em in their time, place and degree, due to theſe whom the Maſter hath Adopted into his Family, and made members of that body, whereof he is the Head, ſo that 'tis impoſſible, that the Servant can wrong them, but that the injury muſt reflect and rebound on the Maſter. 'Tis true, there is great variety in the caſe and circumſtance of Sojourners, and by conſequence in the Duty of Servants towards them, ſo that 'tis hard to fix a conſtant and general Rule by which it may be meaſur'd and regulated; unleſs I ſhould ſay, that ſince whatever degree of Duty is owing 'em, ſprings from their Union to the Family, and Relation to the

the Maſter of it, therefore the Service and Reſpect towards them is to be proportion'd to the degrees of that Union which is between them, and the other Members of the Family, and the dearneſs and tie there is, or ought to be between them and the Maſter of it.

This Rule I think will generally hold good, or at leaſtwiſe, a very little diſcretion will inform any Servant, what variation muſt be obſerv'd in this point: But here to compleat the Servants Inſtruction, I muſt put you in mind of two Rules more. *Firſt*, That you muſt avoid all occaſions of difference between you and the Servants of Sojourners, contending rather in courteſie to eaſe and aſſiſt 'em, than putting off, what is your buſineſs and Duty, or any part of it upon them; and you muſt abhor to be any way inſtrumental to breed miſunderſtanding between Sojourners and your Maſter, for this is the unkindeſt Office you can do both. *Secondly*, You muſt never go about to endear your ſelves to Sojourners by any Unfaithfulneſs

fulneſs to your Maſter, that is, by entertaining 'em with the faults or ſecrets of the Family, or by preferring their Honour or Intereſt, or Humour before your Maſters: For in all this, you are ungrateful and unjuſt, and will finally forfeit that eſteem which you endeavour thus to raiſe: For how can thoſe which you careſs at this rate, believe that you'l be kinder and truſtier to Strangers, than you have been to thoſe, to whom by the Law of God and Nature, you owe Obedience, Faithfulneſs and Love?

§ 3. Beſides theſe Boarders, there are others, which tho' they are not of the Family, may be conſider'd as having ſome Relation to it, ſuch are Viſitants, Gueſts, Strangers; now the Rule Servants are to obſerve here, are ſuch as concern diſcretion and good manners; in the *Firſt* place, courteſie, civility and reſpect towards all, is an indiſpenſible Duty of every Servant, and reflects an Honour on the Government of the Maſter, and the breeding of the Family; but as to the degrees of theſe, a diſcreet

Servants Duty towards Strangers.

creet Servant ſhould behave himſelf as if he were acted and inſpir'd by his Maſters Soul, and moved by his affections, ſhewing an extraordinary chearfulneſs and even zeal to ſerve thoſe the Maſter calls his Friends, civility towards his Acquaintance, & coldneſs, tho' not rudeneſs, towards Intruders, and downright Averſion towards ſuch as the Maſter looks upon as dangerous hangers on, Spies, Paraſites, Suckers, and ſuch like which are to a Houſe; what Moths are to a Garment, they ſtain the Honour and conſume the ſubſtance of it. *Secondly.* 'Tis a piece of juſtice to right ſuch as are traduced to your Maſter, and to convey to him the knowledge of all either kind expreſſions, courteous or generous actions, which are deſign'd on purpoſe to paſs an Obligation on the Maſter, and ſo it is to repreſent any Errand or buſineſs truly and ſeaſonably to him, the neglect of which is not only a diſcourteous contempt of the Stranger, but alſo Unfaithfulneſs, and an affront to the Maſter: But yet as to neglect an

Errand

Errand or buſineſs you charge your ſelves with, is unjuſt and diſcourteous, ſo to obtrude your ſelves upon the affairs of Strangers, or to lie in wait for the ſecrets of your Maſter or his Friends, is inſolence and immodeſty, and as great a folly as rudeneſs, and commonly unfaithfulneſs is join'd with this, and the Servant who takes pains to diſcover, doth generally take as much to vent a ſecret, and all finally tends as much to their own diſgrace as their Maſters diſquiet.

There is but one thing more that I would mind you of on this occaſion, and that is, your behaviour upon a day of any Solemn Entertainment. Your Maſters and your own credit, as well as the ſatisfaction of his Gueſts are nearly concern'd in it, the decency of your attire, the diligence and chearfulneſs of your attendance, the order and ſilence of the whole management, being not only one of the faireſt Ornaments of the Entertainment, but alſo a good mark of your breeding, and of your Maſters prudence and good Government as well

well as an addition to the ſatisfaction of all entertain'd by him: But above all, nothing ſavouring of rudeneſs, immodeſty, exceſs, or any other immorality, muſt be practiſed by you that day: For this muſt neceſſarily bring you and the Diſcipline of the Family into contempt, nothing being a more certain ſymptom of Folly or Looſneſs, or Poverty, or at leaſt Meanneſs than this is.

A Prayer anſwering the End and Deſign of this Chapter.

O *Holy God our great Creator, who doſt delight to be remembred by us in the days of our Youth, aſſiſt me with thy grace that I may both worſhip thee ſincerely and devoutly my ſelf, and may alſo be inſtrumental both by my example and diſcourſe to move others to do ſo; particularly as to the Children of this Family, I beſeech thee, that thou would'ſt give me a tenderneſs for their Souls, that I may, as far as lies in me, promote in them*

them the knowledge and love of thy truth, and the fear of thy name: But O never ſuffer me to be any example or occaſion of ſin to 'em, that I bring not upon my own Soul the guilt of their ruin, my Maſters trouble, and thy diſhonour. Poſſeſs me with ſuch an affection for 'em, as may expreſs it ſelf in a due reſpect, and hearty care for their true good. And O thou God of Peace and lover of Concord, make me always ſtudy how to advance Love and Unity amongſt Brethren, and to ſow the ſeeds of peace and mutual affection amongſt all the Members of this Family, that I may not only eſcape the Curſes which attend Lying and deceitful Lips, and all the Authors of ſtrife and contention, but alſo may be called the Child of God, and inherit the bleſſing of the Peace-maker. Finally *O Lord, I beſeech thee, the God of Order, and the Author of Wiſdom, that thou would'ſt give me prudence and diſcretion, that I may behave my ſelf towards all with that Truth, Modeſty and Reſpect, that becomes me in my Station: I deſire, O Lord, to take heed unto my way according to thy word. O let thy word be a Light to my Feet, and*

a Lanthorn to my path, and let Truth and Faithfulneſs never depart from me all the days of my Life. Amen, Lord Jeſus, So be it.

CHAP. IV.

Of the Servants Duty towards his Fellow-Servants, conſiſting in Juſtice, Charity, Concord, Mutual Aſſiſtance: *The Grounds of Diſcord between Servants.*

THE Duties which Servants owe one another, are the very ſame with thoſe which all Mankind are mutually oblig'd to, that is, *Juſtice* and *Charity*, only their nearer Relation to one another ties this Obligation faſter upon them, by adding new motives and incitements to theſe Duties. Thus. *Firſt* for *Juſtice*, they are oblig'd to it towards one another under pain of Damnation, and by the hopes of Salvation, as all other men are. But then, they muſt further conſider,

Of Mutual Juſtice between Servants.

conſider, that they are bound to it not only as Chriſtians, but as Fellow-Servants, in which Relation, the more indiſpenſible neceſſity of Juſtice increaſes their Obligation to it, and renders the Tranſgreſſion of it more unpardonable. Fellow-Servants are ſo neceſſarily expoſed to the injuries of one another, and thoſe daily one's too, that their life would be intolerable, without a ſtrict obſervance of *Juſtice*. I need ſay nothing of the injuſtice of pilfering and ſtealing, every one being watchful enough to ſecure his own; but there are other ſorts of injuſtice, to which Servants are more prone, and againſt which they are leſs able to defend themſelves, ſuch are for inſtance, Lazineſs in one, Inſolence in another, and Lying in a third; the ſluggiſh Servant ſhifts the burden off himſelf, and this muſt lie ſomewhere; now this is the higheſt injuſtice, for 'tis to eaſe one's own trouble by increaſing anothers. A ſecond error to which Servants are prone, is *Inſolence*; there are no Maſters ſo tyrannical and domineering

as is one Servant over another; and this is commonly the use a disingenious Servant makes of that Authority, which the favour or trust of the Master confers upon him, namely, to oppress, insult over, and despise his Fellow-Servants; methinks it should now be difficult to convince any of you of the injustice of this behaviour; for how can any one of you be so stupid as to think that behaviour just in him towards his Fellow-Servants which he would think, were not to be endured in his Master towards himself? besides, I cannot tell whether the folly of this carriage be not greater than the injustice, not only, because such a Servant forgetting his own quality, upbraids himself, whilst he insults over his Fellow-Servants, and renders the worst usage his Master and Mistress can treat him with, just and reasonable, for he has no reason to complain of his Superiors for that usage, which he is guilty of towards his Equals; but besides this, such a Servant must expect to be undermined at home, and most certainly

tainly defamed abroad, and when any ill accident befalls him, or leſſens his intereſt in his Maſter, he muſt expect the juſt return of his inſolence in contempt and hatred. I would have ſuch Servants as theſe, call to mind what our Saviour ſaith of that Servant, who being by his Lord made Ruler of his Houſhold, * *Began to ſmite his Fellow-Servants, and to eat and drink with the drunken: The Lord of that Servant ſhall come in a day when he looks not for him, and in an hour that he is not ware of: And ſhall cut him aſunder, and appoint him his Portion with the Hippocrites: There ſhall be weeping and gnaſhing of Teeth.* Now, tho' you ſhould not eat and drink with the drunken, yet if you ſmite your Fellow-Servant, you ſhall have your ſhare of this puniſhment in proportion to your guilt, or if you do not ſmite with the Hand, yet if you ſmite with the Tongue either by bitter and reviling Language, or by froward or malicious accuſations of your poor Fellow-Servants, to their Maſter or Miſtreſs, your guilt is much the

* Matth. 24. 49. 50, 51.

ſame; he that doth the one, doth not want Pride or Uncharitableneſs enough to do the other, but is held in by ſome other motive than Juſtice or Charity. A *Third* ſort of Injuſtice incident to Servants, is belying one another, which whether it be by libellous diſcourſes abroad, or unworthy and baſe detraction in private at home, which is a common Artifice to make parties, and ſet one Servant againſt another: Or whether it be laſtly by ſly inſinuations or malicious accuſations to the Maſter, it matters little; this is in each inſtance the fruit of a naughty and wicked Heart,

* Matt. 15. 19. * *For out of the Heart proceed* not only *Murders, Adulteries*, &c. but alſo *evil Thoughts, falſe Witneſs, Blaſphemies; And theſe are the things which defile a Man.* 'Tis ſtrange to obſerve, that if this ſin were to be eſtimated by the practice of Servants, 'tis ſo common, one would be tempted to think, it were no ſin at all: And yet if it were to be eſtimated from the word of God, one would be tempted to think it were the greateſt of ſins;

for

for I do not know, whether there be any ſin againſt which more judgments, more curſes, are denounced, or which is repreſented more deteſtable to God than Lying Lips, a Lying Tongue, a ſpiteful and a malicious Heart. There is indeed a ſort of Lying by way of Recrimination and Self-defence, which is generally thought to have ſomething of extenuation in it, and ſomething indeed it has, but not enough to excuſe it, for the beſt that can be ſaid of it is this, it may ſometimes have ſomething leſs of Malice and habitual Rancour, but it has never leſs of falſehood and injuſtice, and therefore, is vile and diſhonourable in the ſight of Man, and damnable in the ſight of God. One ſort of Injuſtice more, I muſt juſt touch upon, and that is *Envy*; weak and baſe minds are extreamly ſubject to this, ſuch as are too ſluggiſh to have any Merit, and too ſelf-conceited to ſee their want of it; theſe, and theſe only are apt to be envious, and ſuch a one will count every excellence in his Fellow-Ser-

vant a diſparagement to himſelf, and every favour vouchſafed another an injury to him: And this ſtirs him up to detract from anothers good Service, and to ſupplant anothers intereſt by all imaginable Arts, which ſhews the hainouſneſs of this Crime conſiſting in the utmoſt contradiction to Juſtice and Charity, but this ſin is ſo great a Plague and Torment to ones ſelf, that methinks, there needs few motives to perſuade men not to entertain it, or to get rid of it. Thus much I thought neceſſary to ſpeak of this Duty of the Juſtice of Servants towards one another, and were this well obſerv'd, this would lay a ſure Foundation for *Charity*, and *this* again for Mutual Aſſiſtance and Concord; for if you would not wrong one another either in word or deed, all occaſions of debate and contention would be cut off: It were very happy for you your ſelves, and for your Maſters and Miſtreſſes, if you could advance thus far, if you could come up to the pitch of honeſt Heathens, but this is not enough to

make

make you perfect Chriſtians, there's ſomething more requir'd of you, if you'l be the Diſciples of our dear Lord and Maſter, than meerly not to do wrong. I will proceed therefore to the ſecond Duty of Servants towards one another, namely *Charity.*

Mutual Charity between Servants.

I need not inſiſt on the neceſſity of this grace in general, you well enough know, you cannot be ſaved without it; the heart that is void of love, is void of God, for * *God is Love*; if you be deſtitute of Charity, you cannot be the Children of God, or the Diſciples of Chriſt. * *If a man ſay, I love God, and hateth his Brother, he is a Lyar.* And our Saviour ſaith, *hereby ſhall I know that ye are my Diſciples, if ye love one another.* This is an irreſiſtible motive to every one that believes and weighs it, but there are others which being more peculiar to your ſtate, ought to prove ſtrong engagements to it; for inſtance, how uncomfortable muſt ſtrife and hatred render your ſervice? it muſt needs be extremely troubleſom to be condemn'd to the

* 1 John.

1 John 4. 20.

company and converſation of thoſe you cannot endure, nor will this only bereave you of the pleaſure you would take in one another, but of the aſſiſtance you would afford each other, if you did love as Brethren: nor is this all, your diſcontents do generally rebound upon thoſe above you, and you grow by degrees as uneaſy and unacceptable to your Maſters and Miſtreſſes, as you are to one another; nay any diſcreet man tho' he could brook the trouble of your quarrels and diſcontents, yet to deliver himſelf from the diſparagement & ſcandal of 'em, will judge himſelf obliged to diſcard all peeviſh & contentious Servants, what ever other good qualities they may have: And then another ill conſequence is, you loſe your good name, and lie under ſuch odious characters, that being caſt out of one houſe, no other will receive you; for who can be fond of noiſe and miſchief? This little, if it be ſeriouſly conſider'd, is ſufficient to convince you of your obligation to Charity, and Brotherly affection towards one another. I will now go on

to

to ſhew you in what inſtances you muſt expreſs this affection, having firſt only put you in mind that your Charity muſt be real, and not feigned, that you muſt love not *in word*, but *in deed* and *in truth*; for Hypocriſie and Diſſimulation is as ſinful and miſchievous, and in common account at leaſt more odious and deſpicable, than profeſſed hatred or open contention. Having premiſed this, I proceed; there are two waies by which you are to expreſs your mutual Charity, *Firſt*, by the mutual aſſiſtance you are to afford each other. *Secondly*, by preſerving conſtant peace and unity amongſt your ſelves. 1. If you be poſſeſſed with Charity towards one another, it will ſhew it ſelf in the good turns you will do one another, in the aſſiſtance you will yield to each other, and here ſure, the Soul of your fellow-Servant deſerves your aid in the firſt place, if he be ignorant & unacquainted with Religion, and not only ſo, but incapable through the meanneſs of his education to inform himſelf in it by reading, for if he be not ignorant

rant, but what is worſe, viciouſly inclined, if he know God, but do not fear nor glorifie him as he ought, you cannot do God or him a more eminent ſervice than by endeavouring to inſtruct and inform him, reading to him, and teaching him to read, or by endeavouring to convince his Conſcience of his Duty, and to make him ſenſible of the neceſſity and happineſs of a Religious and holy life. Next to the ignorance of Religion, and Immorality, a Servant's ignorance in his buſineſs, requires your compaſſion and aid, and what help you afford him in this, is a work of excellent Charity in you, and ought to be acknowledg'd not only by your fellow-Servant, but your Maſter too, as an obligation; for 'tis a Real benefit to both: To be brief, if you'l behave your ſelves with that goodneſs, gentleneſs and ſweetneſs, that may evidence your love to one another, you muſt in a literal ſenſe *bear one anothers burthens*, you muſt pardon and forgive one another's infirmities, you muſt excuſe and conceal one anothers Errours,

Errours, unleſs they be ſuch, as imply manifeſt unfaithfulneſs to your Maſter, in which caſe, they are no longer Errours and Frailties, but Crimes. *Concord*, which was the ſecond inſtance of Charity I recommended to you, is the natural reſult of all this. For theſe mutual Aſſiſtances and Obligations can never miſs of preſerving a right Underſtanding, and nouriſhing a ſincere Friendſhip between you; but yet becauſe *Concord* muſt be preſerv'd, where Friendſhip ſometimes cannot, and you muſt wiſh well to, and carry your ſelves fairly towards ſome Servants whom you cannot fancy, whom you cannot take any complacency or delight in: therefore I will ſay ſomething of this.

I need ſay nothing more to convince you of the neceſſity of *Concord*, than what has frequently been inſinuated all along this Treatiſe; only I will remind you how great the evils of Diſcord and Contention are; perpetual Vexation and Diſturbance to the Father of the Family, who muſt either with great prejudice to order and goverment

vernment diſſemble his knowledge of your miſdemeanours, or to the leſſening of his Authority become a party in the quarrel, or elſe ſeem guilty of that ſeverity which is very uneaſy to every good Temper. The next evil that attends Diſcord, and that a very ſore one, is, it generally infects the Family with a peeviſh and froward diſpoſition, and by degrees ſours the moſt ſweet and obliging humour. A *Third* evil is confuſion and diſorder in all buſineſs, for mutinous and quarrelſom Servants are like factious men in a State, inſtead of aſſiſting, rather than not croſs one another, they will obſtruct the buſineſs and good of the Family. The *Laſt* evil of Diſcord is this, that it utterly indiſpoſes you for Religious Duties; and this is a ſad conſideration, that by your brawls and quarrels, you not only afflict and vex, but damn one another; theſe and many more being the miſchiefs of diſagreement, 'tis plain, that you are to purchaſe Peace almoſt at any Rate; it will not then ſeem hard to you that

that I ſhould preſcribe you two things for this end. Firſt, that you would not ſuffer your ſelves to be eaſily provok't, much leſs, be rude or irreconcileable upon any provocation; if you can maintain Peace with none but thoſe who are exempt from faults, you muſt converſe only with Angels, not Men: And if we are all liable to Errours and Offences, we muſt be all alike forward to bear and pardon 'em, which, methinks, ſhould be no very difficult matter to one who conſiders the Long-ſuffering and Patience of God towards him; I beſeech you to remember, what ſentence was paſt upon that wicked Servant who would not uſe that goodneſs towards his Fellow-Servant, which his Maſter had ſhew'd towards him. *O thou wicked* Servant, I forgave *thee all that debt, becauſe thou deſiredſt me, ſhou'dſt not thou alſo have had compaſſion on thy Fellow-Servant, even as I had pity on thee? And his Lord was wroth, and delivered him to the Tormentors till he ſhould pay all that was due unto him:* So likewiſe ſaith our Saviour, *ſhall my Heavenly Father* Matth. 18. 32, &c.

do

do alſo unto you, if ye from your hearts forgive not every one his Brother their Treſpaſſes. This is a diſmal Iſſue of contentions, he is miſerable who doth wrong, how much leſs miſerable is he who doth not pardon it? the wrath of God will ſwallow up both. *Secondly,* that you may preſerve Peace, you muſt often do more than is your buſineſs to do, nor can this ſeem an unreaſonable advice to him that ſhall conſider, that the trouble of that work he doth above his own, is not half ſo great as the trouble of quarrel and contention which he prevents by it: Nor can you poſſibly take a more ready way to rid your ſelves of a ſlothful and quarrelſom Fellow-Servant; for the more diligent you are to ſupply his Errours and Defects, the more confidently will he commit 'em, growing every day more negligent and intolerable, till his ſloth, and folly, and your Induſtry and Prudence can no longer be unknown to the Maſter. I have but one thing more to recommend to you in this place, and that is, that you ſhould be very tender of one anothers credit and reputation,

reputation, for this is the Livelihood and eſtate of a Servant, it is become faſhionable with men of all ranks, to make other's faults the ſubject of their diſcourſe and entertainment, and the meaner a mans Education is, the more ſubject is he to do this; but the commonneſs of the ſin doth not leſſen it, much leſs excuſe it. It is the Character of one of the worſt of men, *Pſal.*5.19, 20. ***Thou giveſt thy Mouth to evil, and thy Tongue frameth deceit. Thou ſitteſt and ſpeakeſt againſt thy Brother, thou ſlandereſt thine own Mother's Son.*** Nor is the folly leſs than the guilt of this ſin, for thou teacheſt others an evil Leſſon againſt thy own Soul, and doſt juſtifie the worſt practices thine Enemies can deviſe to defame and diſparage thee.

I had deſign'd here to diſcourſe of the grounds and cauſes of ſtrife and contention, but this labour is prevented by what I have ſaid upon the Duties of Juſtice and Charity, where you may eaſily diſcern, what are the general ſprings and cauſes of Diſcordn, amely, Lazineſs, Lying, Envy, and ſuch like, and

and how great the miſchief and guilt of theſe is; but beſides theſe, there is a proud, froward, and churliſh Temper, which renders ſome Servants utterly unfit for Converſation, makes 'em apt to do wrong, without any motive to it, and apt to be provok't without any ground for it: this is a temper directly contrary to Charity, and therefore is by a neceſſary conſequence ſufficiently condemn'd already under that Head: However, I cannot be too careful to ſecure you againſt this ſin, and therefore it will not be labour loſt to take particular notice of it here: Pride and Frowardneſs are the diſhonour of the greateſt Men; how intolerable then muſt they appear in the meaneſt? They are indeed vices, which one would think, the frailty and contemptibleneſs of our nature would eaſily reſtrain us from, for proud and haughty wrath is unbecoming a poor ſinner, a corruptible mortal Creature; what ſhould ſuch a one be proud of? or what can inſpire him with the arrogance of frowardneſs?

Now

Now if there be in the nature of every man, let him be never ſo high, Argument enough for Humility, ground enough to ſhame him out of Pride and Peeviſhneſs; what excuſe can there be for either in that man, where the meanneſs of his nature is rendred yet more contemptible by the meanneſs of his Fortune? But what do I talk of? theſe are mean, impotent and beggarly vices; theſe are weeds which grow no where but on dung-hills. A proud and peeviſh Temper is generally the ſymptom of a fooliſh underſtanding; a low birth, & a lower Education: For the wiſer any man is, the better born, and the better bred, the more courteous and the more humble he is, a conſideration which methinks, ſhould make you extreamly ſenſible of the diſhonour and ſcandal of this Temper: But after all, there is another Argument behind which ſhould even ſcare and frighten you into meekneſs and humility, and that is, that a proud and froward heart is an abomination to the Lord; to be hated or deſpiſed by man, which is the gene-

ral fate of all ſuch tempers is an uncomfortable ſtate, but to be hated by God, this is infinitely more dreadful and aſtoniſhing: As then you value, I will not ſay, your Service, but your Salvation, ſubdue this deviliſh Diſpoſition: for aſſure your ſelves, whoever is unfit to live peaceably in any Family, can never enter into the company of Angels and Spirits of juſt Men made perfect: For all theſe are meek and gentle, kind and loving Spirits.

Now for the Conqueſt of all theſe Vices which ingender ſtrife, you muſt obſerve the ſame method, which is wont to be preſcrib'd for the Conqueſt of any other, that is, you muſt lay before you frequently and ſeriouſly the guilt and miſchief of theſe ſins, you muſt endeavour to perſuade your ſelves of the lovelineſs and advantage of the contrary Virtues, you muſt carefully avoid all occaſions of, and temptation to theſe ſins, you muſt watch over the motions of your own Hearts, you muſt reſolve ſincerely upon reformation and amendment,

you

you must call your selves to an account for these your resolutions, you must not faint nor be weary, tho' you do not presently conquer; but you must repeat and reinforce all your vows and purposes, and go on patiently till you have brought forth Righteousness unto Victory; and with all this, you must joyn fervent Prayers to Almighty God for his Assistance.

A Prayer on the Subject of this Chapter.

O Lord my God, who art the Author of Peace and Lover of Concord, enable me, I beseech thee to live in that Brotherly Affection, Unity and Concord with my Fellow-Servants, that we may be a Mutual Comfort and Assistance to one antoher, as well in our Spiritual as Temporal concern. And to this end subdue in me, O Lord all unnatural and unchristian Pride and Peevishness, and give me the Wisdom which is from above, which is not only pure, but

peaceable, gentle and easy to be intreated, full of Mercy and good Fruit, without partiality, and without Hypocrisie. O never suffer me to be guilty of Malice, Guile, Hypocrisie, Envy or Evil-speaking, but let my Heart be always tender and affectionate, and let the words of Truth and Meekness, and Charity, proceed out of my Mouth, that I may never minister any occasion of strife, and contention, but way ever preserve and make Peace; And O Lord, because offences will come, make me I beseech thee, slow to anger, ready to forgive, and that from the Heart, that I imitating thy Divine Mercy and Compassion, may be made partaker of it in the full pardon of my sins, and the Salvation of my Soul through him, who was also the great Example of Patience and Forgiveness, even Jesus Christ our Lord.

PART

PART II.

CHAP. V.

Of the Servants Duty towards himſelf, his Credit, which way rais'd and preſerv'd; the Love of his Maſter, &c. *how to be abtain'd. His thrift*, &c.

'Tis certain that every man's Duty, is his Intereſt, and that in whatever ſtation a man is, there is nothing can render him more proſperous in it, or more effectually recommend him to a better than a faithful and conſcientious diſcharge of the Duties of his place. Nor did *Solomon*, when he aſcribed to Wiſdom theſe glorious effects or fruits, *length of days, Riches and Honour*, underſtand by wiſdom, Subtlety, Craft or worldly Policy, but purely a ſincere performance of our Duty towards God and Man: having therefore fully diſcours'd of a Servant's Duty both towards God and his Maſter, it might ſuffice here to tell him in general, that a ſincere

performance of this, is his only true wiſdom, his only true policy. However, that this may more evidently appear, and that the Servant may be more ſenſible of the obligation he lies under to the Duties preſcrib'd him, I will deſcend to a particular conſideration of his *Intereſt*, a thing which Servants as well as others, are allow'd, nay obliged to perſue and advance by all fair means.

It will eaſily be granted, that the Intereſt of a Servant conſiſts in theſe three things, his Credit, the Love of his Maſter, *&c.* the profit of his place; 'tis therefore a duty which concerns a Servant to conſider what courſe he muſt take to promote theſe three. *Firſt* then, if we conſider the grounds of a Servant's Credit or Reputation, it depends upon an opinion of his Religion or Virtue, and of his ability or ſufficiency for the place he undertakes; As to this latter, 'tis not my buſineſs to direct you in it, only I muſt put you in mind that there are ſome greneral qualifications, ſuch as Truth, Induſtry, and Humility, which

The Servants Credit, how advanc'd.

which are neceſſary recommendations to all ſorts of lawful Imployments; without which whatever skill or experience any man has, he is unfit for any ſervice. The other Baſis or Pillar of a Servant's Credit is, Religion and Virtue, he that has rais'd in others an opinion of his Virtue, hath by conſequence rendred himſelf more valuable and conſiderable to 'em, for ſuch is the Beauty and Majeſty of Virtue, that it commands from all ſome degree of affection and reſpect; and ſuch is the manifold uſe of it in the world, that he who is poſſeſſed of it, is preſently accounted of as more worthy and more ſerviceable than other men, which is a Character which commands eſteem. Now if you would poſſeſs men with the perſwaſion of your Virtue, the moſt effectual way is really to *be*, what you would fain appear to *be*; for a Hypocrite cannot long be concealed, and when he is diſcovered, he looks more loathſom than an open ſinner: beſides that a Hypocrite lies under this one great diſadvantage, that his Diſſimulation once prov'd upon him,

his Credit can never be redeem'd by his following ſincerity, his very Repentance ſhall never find Credit with men, there being no way left man to diſtinguiſh it from a ſtrain of his known Art: You muſt therefore be really virtuous if you would gain a Reputation for Virtue; you muſt endeavour to be moſt eminent in theſe Virtues which are proper to your ſtation, ſobriety, induſtry faithfulneſs, *&c*, for theſe are the Virtues men require and regard in you. There is ſcarce any place wherein there is not an opportunity of practiſing theſe in ſome degree, which practice is one way, and the beſt too of raiſing your Reputation; but beſides this, that you may both confirm and increaſe theſe Virtues in your ſelves, and the opinion that you have of 'em, in others, you muſt *Firſt* induſtriouſly avoid all vicious company. For this, if it do not deſtroy your Virtue (which were next to a miracle) it will certainly deſtroy your credit; for no wiſe man will ever believe, that you can be otherwiſe than vicious in vicious Company. This is

generally

generally the ruine of moſt Servants; 'tis here they learn to deſpiſe Virtue, and their Maſters; 'tis here they learn to love Liberty and Idleneſs; and *Finally*, 'tis here they learn thoſe ſins which they can neither maintain nor enjoy without the guilt of diſobedience and unfaithfulneſs to their Maſters, therefore follow the advice of *Solomon*, *Prov.* 4. 14, 15. *Enter not into the Path of the wicked, and go not in the way of evil men. Avoid it, paſs not by it, turn from it, and paſs away*; where the wiſe man doth excellently inſinuate, that he that would be ſafe, can never keep too great a diſtance from evil company. *Secondly*, you muſt reſolutely arm your ſelf againſt, and carefully reſiſt the Temptations of the Family you are in; let not the Authority of great examples delude or deceive thee; let not any proſpect of Intereſt inſnare thee; let not the ſolicitations of thy fellow Servants perſwade thee; let no opportunity betray thee into ſin; for thou doſt purchaſe thy profit or the favour of man at too dear a rate, if by the loſs of thy Virtue, thy Soul,

Soul, thy Heaven, thy God: Never be ashamed of singularity, where thou canst not be virtuous unless singular, * *Observe the Opportunity, and beware of evil, and be not ashamed, when it concerns thy Soul; for there is a shame that bringeth sin, and there is a shame which is glory and grace: Accept no person against thy Soul, and let not the Reverence of any man cause thee to fall.* For thou mayest assure thy self, that Virtue is never more honourable than when it stands the shock of Temptations, and despises the allurements of Opportunity, and that whatever profit or honour sin may flatter thee with, it will prove shame and bitterness in the latter end. *Thirdly*, besides the practice of Religion in private, and the frequenting the Sacrament in publick, as often as you have Opportunity, you must conscientiously attend to Family-Duties, for this peradventure is the only Rule by which your Master will measure your esteem for Religion, and your esteem for Religion is the only thing, or at least the main thing, by which he will judg of your Truth and Faithfulness:

* Eccles. 4. 20, 21, 22.

fulneſs: Not that this ſhould be your firſt and chief motive to it, for that muſt be not the opinion of others concerning you, but the Honour of God, and the improvement of your Soul; There lies upon you more than common Obligations to theſe Duties, for your abſenting your ſelves from 'em, is not only a ſlight put upon the Worſhip and Truths of God, but alſo an Act of Diſobedience to your Maſter. In the ſecond place, the meaner your Education is, the more ought you to covet theſe opportunities of inſtruction, and the leſs your time for Religion is (which you are often wont to pretend at leaſt) the more carefully ought you to embrace this time of Worſhipping God. Thus much of the *Firſt* thing, wherein the intereſt of a Servant doth conſiſt, which is his Credit or Reputation. The *Second* is the affection which his Maſter and others bear towards him, of which now.

The Affection of the Maſter, how attain'd.

And here 'tis certain that the ſureſt Foundation of this affection or love, is the merit of your Service, a Faithful, that is, honeſt and careful diſcharge

diſcharge of your Duty; but beſides this, there are ſome qualities that do more immediately tend to recommend and endear a Servant, ſuch are *Firſt*, an humble and chearful temper, which always puts 'em forward even beyond the bounds of their indiſpenſible Duty, makes 'em ready to undertake even more than they are bound to, if they think it tends in the leaſt either to the intereſt or ſatiſfaction of their Maſter, and in doing this, they muſt appear glad of the opportunity, deſirous of purchaſing their Maſters favour at any rate; and this is ſuch an obliging temper, that 'tis almoſt impoſſible to fancy a Maſter ſo ſtupid or ungrateful, as not to take notice of, Love and Reward ſuch a Servant. *Secondly.* He that will win the affection of thoſe he ſerves, muſt make it appear that he loves 'em, he muſt rejoyce in every good that befalls 'em, and be afflicted in every evil; he muſt be extreamly tender of creating 'em trouble or diſturbance, not ſo much out of the fear of any damage growing from it, as

as out of a filial delight in their ſatiſfaction, and a filial affliction in their trouble; beſides all this, he muſt always ſpeak well and kindly of 'em, he muſt look upon it as a lucky accident, when ever he has opportunity to check the ingratitude of a Fellow-Servant towards 'em, or to vindicate their Reputation againſt the calumnies of a Stranger; and if he will take my advice, he muſt not only ſpeak well of his preſent, but his former Maſter: For I can hardly be perſuaded that a Servant will ſpeak well of me, when gone from me, who ſpeaks ill of him whom he ſerved before; but if there be nothing good which he can ſpeak of him, yet at leaſt, let him never ſpeak any ill of him, unleſs he be unavoidably forced to it. Nor let the Servant only ſpeak well of his former Maſter, but let him ſerve him to the utmoſt of his power, for gratitude to a former, is the Servants higheſt merit with his preſent Maſter. *Laſtly*, That the Servant who deſires to be belov'd, keep at the greateſt diſtance he can from all ſorts

ſorts of quarrels and conteſts in the Family, let him never make any himſelf, nor be a party in thoſe made by others, and let him be ſo far from inſinuating himſelf into thoſe things which his Superiors or any others would keep ſecret, that on the contrary, he muſt rather fly from the knowledge of a ſecret, which others would diſcloſe to him, unleſs they have ſome good uſe to make of his truſt; all this that I have here directed, I would have performed, not with art and skill, but ſincerity; for a Servant cannot counterfeit an obliging temper long, if he do not endeavour to poſſeſs himſelf really of it: He muſt endeavour to love his Maſter truly and heartily, or elſe it will be very hard for him to make a good ſhew of that love which he has not; and he muſt be finally endow'd with an humble and quiet ſpirit, or elſe it will be a very difficult task for him to ſtand neuter amidſt the quarrels of others, and to cloſe his Eyes and Ears againſt the ſecrets, news and tattle which moſt are ſo naturally inquiſitive after.

The

The third thing on which the intereſt of a Servant depends is the profit or gain of his Place: And here I need not tell you, that a Faithful diſcharge of your Duty ſerves moſt to promote this, for this, as you have ſeen, gains you affection at home, and credit abroad, and the Maſter will certainly give moſt countenance and encouragement as far as he is able to the Servant he loves beſt, and every Member of the Family will favour and aſſiſt ſuch a one as far as they can; and if there be no ground for a rational expectation of reward from thoſe he ſerves, his own credit, will in a little time open the way to it, an extraordinary Virtue can be no more conceal'd than the Light, the meaneſt and moſt private Imployment is Theatre enough to an excellent Perſon, but what is moſt conſiderable of all, he that ſerves faithfully in any Station, has God for his Spectator and Patron: There is therefore one thing only which I am to put you in mind of, and that is, that you be good Husbands of what you gain; I mean, that

The Servants Profit, how advanced.

that you do not waſt and laviſh it out in unneceſſary expences, whether in fine Attire, or the extravagancies of gaming or entertainments. And to this good Husbandry, you lie under the ſtrongeſt obligations that can be, for *Firſt*, By theſe ways, you bring into queſtion not your Diſcretion only, but your Virtue too: For if a Servants expences look bigger than his gains, it cannot be thought uncharitable in the Maſter, if he do not only condemn his folly, but alſo enter into a ſuſpition of his unfaithfulneſs to him; or elſe his engagement in ſome unlawful courſe or other for the ſupply either of his Pride or Prodigality. But *Secondly*, The loſs of your credit is not the only evil, you are to apprehend from this Folly, but alſo Diſtreſs and Poverty one time or other: For Alas! The Revenue of a Gentleman is not able, (we ſee by dayly experience) to ſupport the folly of a ſpend-thrift, and how much leſs, the narrow ſalary of a Servant: 'tis true indeed, 'tis the extremity of unkindneſs in a Maſter to turn a faithful

faithful Servant to the Common, after he has ſpent his ſtrength and youth in his ſervice, but I think it is extremity of folly in a Servant to expect that his Maſter ſhould be kinder to him than he is to himſelf, or to eat the bread of his old age at the Courteſie of others, when if he pleaſes, he may eat his own. This cannot but prove a very ſtrong engagement upon Servants to thrift, eſpecially if it be conſider'd, that they are more unable to ſuſtain the wants and hardſhips of Poverty, than Common Day-Labourers are; for he generally has not the ſame palate who is accuſtom'd to feed at his Maſter's Table, that the poor man has, who feeds at his own.

But whilſt I recommend Thrift to you, and a regard to your own profit, I would not have you make uſe of this adviſe for a pretence to juſtifie either your want of Charity, or your quitting a ſervice wherein you have been highly obliged upon the leaſt ſhew of a little more gain in another: For firſt as to Charity, it is the Duty

The Servant's Charity.

of Servants as well as Maſters, God requires of every man in proportion to that wealth which he gives him, a part of it for the poor; and if the reward of the Servants Mite caſt into the ſtock of the Poor, ſhall be as great as that of the pounds of the Rich, no doubt the puniſhment of his uncharitableneſs ſhall be as great as that of their's: For the refuſal of contributing this his Mite, can't but be judg'd an extream wickedneſs, if it be conſider'd that he may ſpare it eaſily, and that the reward of it is no leſs than a Heaven. As to the ſecond thing, the quitting a ſervice wherein you have bin obliged upon ſhew of a very little gain, 'tis an action of extream folly and ingratitude, for a raw and untutoured Servant after he has bin formed and ſhaped, and fitted for ſervice, immediately to relinquiſh that Family where he has bin thus inſtructed in proſpect of a ſlight gain, is extream ingratitude; for certainly he ought to think his ſervice moſt due to thoſe who have made him a Servant, and taught him how to perform it: they have

A Servant muſt not for a ſlight gain, quit the Service where he has been long inſtructed and born with.

have done more for him, than they who after he is well qualified, give him larger wages: I do not know, whether I may not add, that this is Injuſtice in a Servant; for ſurely he that plants and watereth a tree, has beſt claim to it's fruit, and that Maſter who has born the trouble of a Servants Ignorance, has the beſt right ſure to his better ſervice, which is but the fruit of his own Care, Patience and Inſtruction: Nay 'tis eaſie to be conceived, that this is due to him by a Tacit Pact and Contract; for the Servant cannot but think, that no Maſter would give himſelf the care and trouble which the inſtruction and Patience to be uſed towards a raw Servant requires, did he not propoſe to reap ſome eaſe and fruit from it afterwards, to defraud him then of this rational expectation, doth look extreamly like Injuſtice as well as Ingratitude; Nor is the folly of this action generally leſs than the ingratitude, for Maſters generally love moſt, and confide moſt in thoſe whom they have themſelves bred up

and fitted, ſo that generally ſuch a Servant may thrive better by keeping than quitting his ſervice: But if this once grows to an humour of flitting and ſhifling from place to place, then the folly of it is remarkable even to a Proverb, *A Rouling-ſtonce never gathers Moſs*, for whatever good Qualities ſuch a Servant may be poſſeſſed of, they cannot turn much to his profit, becauſe he does not allow time for the raiſing of his Credit, or the eſtabliſhing a value of, and affection for him in any Maſter; and theſe are the uſual ſeeds of a Servant's gain.

The Concluſion. Thus I have given you a ſhort, but I hope a clear and full view of your Duty; ſome of you may peradventure fancy, that I have bound a heavy burthen upon you; but I muſt tell you, 'tis no heavier than what God lays upon you, than what the reaſon of every one of you, if you would make uſe of it, would lay upon you; than what laſtly, the neceſſities of your place and ſtation, and your own Intereſt doth indiſpenſibly require of

of you: Nor have I only preſented you with a draught of your Duty, but I have alſo preſſed and recommended every part of it by ſuch reaſons as may convince you of the truth of what I have laſt ſaid, namely, that your Intereſt, your Conſcience, and our God, exact the obſervance of thoſe things I have here perſcrib'd you; there is therefore leſs need of of any pathetick addreſs to you here by way of Concluſion: However, I cannot forbear putting you in mind briefly of two things: *Firſt*, The great and many evils the neglect of your Duty is the cauſe of. *Secondly*, The great and many benefits the right performance of it will procure both to your ſelves and others: The *Firſt* thing is too ſadly and notoriouſly evident to be denied, who can reckon up the Children who have been corrupted, or betrayed the Families, whoſe Fortunes have been ſubverted by the falſhood or negligence of Servants? Who knows not how often the love of the Maſter and Miſtreſs has been diſſolv'd, and their Honours blaſted by the lying

and deceitful Tongues of those of their own houshold? who knows not how miserably the peace and quiet of Families has been disturbed, the beauty and order of 'em deform'd and confounded, and the Religion of 'em obstructed, and their substance consumed and exhausted by the pride and peevishness, by the sloth and carelessness, by the lavishness and unfaithfulness of ill Servants. And can you think, that these, and innumerable other mischiefs which your transgression of your Duty creates, the World shall go unpunish't? Shall not God, who in his compassion hears the cry of an injur'd Servant, in his Justice, behold the wrongs and crimes of an evil one? Shall that God, who will not wink at the transgressions of the Rich and Mighty, the Monarch and the Potentate, pass over, and connive at those of the Servant; No, no, assure your selves, you shall be as accountable to Almighty God for your negligence & falshood, for your disobedience, unfaithfulness and discontent, as the rich and great shall be for their Luxury or

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Covetouſneſs, for their Ambition or Oppreſſion for their Mutinies, Factions, and Diſloyalty: For theſe your ſins are but a Copy and Tranſcript of their's, tho' in an humbler ſtile, and leſs character, according to the circumſtances of your Fortune and Station; and when God ſhall enter into Judgment with you for theſe things, it will be well for you if he puniſh you only with Temporal Chaſtiſements; you will eſcape well, if your Pride end only in contempt, your Frowardneſs in a general hatred and averſion, your Careleſneſs and Waſtfulneſs in Want and Beggary; and your Unfaithfulneſs in indelible Reproach; God will I ſay be extreamly tender and compaſſionate in diſtributing Juſtice, if this be the worſt that befals you, if you buy repentance at ſo cheap a rate as the ſuffering any or all of theſe evils; and yet how dreadful theſe appear to you, I appeal to your own thoughts; for I believe a ſluggiſh and evil Servant can hardly read this without Im-

patience and Murmuring againſt me, becauſe I do not *propheſie* to him *ſmoother* things: but alas! I have not half vented the *Burden* which the Lord has charg'd me with againſt wicked and unfaithful Servants; for I muſt tell you, *Tophet is ordain'd of old*, as well for undutiful Servants, as tyrannical *Kings*; for as your ſins are ſins of accumulated aggravations, your acts of injuſtice and uncharitableneſs, when they are put into the ballance, being preſſed down, not only by their own weight, but that alſo of Ingratitude, Lying, breach of truſt, an impudent contempt of all reſtraints, and a bold defiance of all the neceſſities of Virtue which God's providence impoſed upon you: Your ſins, I ſay, being of ſuch an accumulated guilt, you cannot but in reaſon expect, that your puniſhment ſhall be laid on in good meaſure, *preſſed down, heap't up, and running over.* Ah poor Souls! my bowels are mov'd, my compaſſions are kindled towards you, when I conſider this your wretched Fate, muſt you paſs from a ſtate

of

of travail and meanneſs, to a ſtate of Eternal Pain and Eternal Reproach? Muſt your ſervitude end in a Hell at laſt; and can you be content it ſhould do ſo?

But that I may not ſeem to delight to propheſie evil and not good concerning you, let me beſeech you, that you would deliver the World and your ſelves from all theſe evils with which your miſcarriages plague and threaten them and you: Let me beſeech you, that you would reſcue your ſelves from the contempt, from the inſolencies and ſeverities, with which, not your Fortunes, but your Vices now oppreſs you, and that you would by ſincere and Chriſtian Virtues recommend your ſelves to the love and eſteem of Mankind, and make your ſelves an uſeful and conſiderable part of the World as good Servants indeed are: O redeem at leaſt your Souls from ſlavery, let not your Unfaithfulneſs and Pride, your Diſobedience and Frowardneſs, your Looſneſs and Careleſneſs exclude you from Heaven, and bereave you of Crowns

Crowns and Glory, which the meanneſs of your Birth or Fortune never can. No, no, God is not ſuch a fond accepter of Perſons, as partially to condemn any of his poor Creatures to meanneſs here, and miſery hereafter: Your Service is but an opportunity of Merit and of Glory, it puts you into a capacity to do and ſuffer more, with deſign that you ſhould receive more too than other men in another World at leaſt, proportionably to thoſe hardſhips you undergo, and theſe Virtues which you practiſe in this. And the bleſſed *Jeſus*, who took your Form and Character upon him, did not diſdain the lowneſs of your condition, but ſhed as much Blood for you as for the Rich and Noble; he purchas'd for you the ſame Peace of God, the ſame Favour, the ſame Kingdom; all that is requir'd of you is, that you ſhould live in thoſe Virtues that are ſuitable to your condition, that you ſhould do the Duty of your Station, when you are aſſured you ſhall have your Reward from God, which ſhall be nothing

leſs

leſs than a never-fading Crown of Righteouſneſs: Beſides the love and eſteem of Man, and a Proviſion of all things neceſſary made for you by the bleſſed Providence of God; nor let it ſeem ſtrange to you, that your Service in ſo low a Station, ſhould entitle you to ſuch great Rewards, your Virtue is as neceſſary in the World as that of Men in a higher Station; the motion of the Feet, and motion of the Hands, is as neceſſary to the Body, as the direction and guidance of the Eye: 'Tis by you the order and beauty of the World in a great meaſure ſubſiſts, for were there no Servants, there could be no Maſters: 'Tis by your Travail, that not only the neceſſities of Mankind in general are ſupplied, but alſo the Pleaſure and Grandeur of States ſupported; for neither would the Earth bring forth it's increaſe, nor would our Tables be cover'd with the Fiſh of the Sea, the Beaſts of the Earth, or the Fowl of the Air without your Miniſtry and Attendance; nay farther, 'tis by you that we enjoy the Studies of the Learned,

Learned, and the Prudence of the States-man, for the neceſſities of Life would ſo wholly take Men up, that they would have little time for theſe Nobler Works, were not thoſe lower Cares devolved on you: If we come to more particular effects, the Proſperity, the Virtue, the Peace, the Unity of Families depends not a little upon you: Thus you ſee; you are not the leaſt uſeful Members of the Community, and therefore 'tis not to be wondred at, if the Rewards deſign'd you, ſhould be proportioned to the Service requir'd of you: Acquit your ſelves then like Men, like Chriſtians; you ſerve God while you ſerve Man Faithfully, and of him you ſhall receive your Reward.

A Prayer.

O *Lord my God, thou haſt made and doſt diſpoſe of all things in a wiſe and excellent order, thou haſt placed me in this Rank of Mankind, thou haſt appointed*

appointed me this my Station; O grant, that I may diſcharge the Duties of it Zealouſly and Faithfully, enable me to imploy and improve the Talents thou haſt intruſted to me, and make me uſeful and ſerviceable in my Place. Lord, let not my Soul lie under the guilt of the diſcontent or ruin of any Family or Perſon, but make me an inſtrument of Peace and Proſperity where I am; I know, O Lord, that Humility and Induſtry are Virtues that are not ſo pleaſing to a Carnal Mind, but Lord, make me ſenſible, how great the recompence of my ſelf-denyal will one day be: Make me O Lord remember that I am always in thy ſight, and that thou doſt ponder all my Paths, that I may be fully convinc'd that both my Temporal and Eternal Intereſt depends upon the Conſcientious performance of my Duty; that ſo I may not be ſeduc'd or diſcourag'd by any Temptations whatever, but ſtill looking up to God, and having regard to the recompence of Reward, I may run with patience the Race that is ſet before me, Amen, Bleſſed Jeſus. So be it.

PART

PART III.

The Neceſſity of

Communicating;

Concerning the Sacraments of the Lords Supper, there are two things which Servants are to be Inſtructed in. Firſt, *Their Obligation to Receive it as often as they can have an opportunity.* Secondly, *What Preparation is neceſſary to it.*

CHAP. I.

The Servants Obligation to Receive the Sacrament.

General Obligations.

THE Obligations to Commemorate the Death of our bleſſed Lord, which ariſe from the conſideration of his great Love in dying for us,

us, and the great benefits we are made partakers of in that Holy Communion; and from the *need* we ſtand in of the Grace and Mercy that is conveyed and ſealed to us in this Sacrament; theſe and ſuch like are Univerſal Obligations, and equally concern all Mankind, the Servant as well as the Maſter, the Poor as well as the Rich, for the Son of God has died for all alike; Mercy to pardon us, and Grace to aſſiſt us is tender'd to all alike, and all do alike ſtand in need of both: And of this ſort of Obligation is the command of Chriſt, and the practice of the Primitive Church, and the nature of the Duty, as 'tis the renewing of our Covenant; all theſe do oblige all Men alike to frequent Communion; for no ſort of Men were excepted in the command of our Saviour, no Rank of Men were excluded in the practice of the Church, and ſince 'tis a publick owning of our Covenant, it ſeems to me that it cannot be utterly neglected, much leſs contemn'd without Relinquiſhing the Communion of Saints,

Renouncing

Renouncing the Faith, and falling almoſt into the guilt of open Apoſtacy: All theſe Arguments and Motives to the frequent uſe of the Sacrament do as ſtrongly bind, and forcibly preſs *Servants*, as any other ſort of People whatever. But beſides theſe, there are ſome conſiderations which may more peculiarly concern Servants than others, and which ſeem to render the neglect of this Duty more inexcuſable in them than in any others. As *Firſt*; As they enjoy not the pleaſures which Men of plentiful Fortunes do, ſo neither are they diſtracted by the cares which Maſters of Families may reaſonably be ſuppoſed to be: Nor are they engag'd in ſo many contentions as the many deſigns and intereſts of their Superiours do neceſſarily expoſe them to; they live, if it be not their own fault, by conſtant Rules, they have all the advantages of retirement in the midſt of the World, lying under no preſſing Temptation either to care, or conteſt, or ſenſuality: So that unleſs they be extreamly careleſs of their Souls, unleſs

Obligations peculiar to Servants.

leſs they be extreamly inſenſible of the love of Jeſus, they muſt live in an habitual preparation for the Sacrament, or at leaſt they can have no tolerable excuſe for the neglect of it. It deſerves well to be further conſider'd, that the great ſtreſs of buſineſs which lies upon many Maſters of Families, in their Trades and Imployments, lies not alike upon them, or if it do, it may indiſpoſe and incapacitate the Maſter for the Communion, and yet not the Servant: 'Tis the Maſters choice, but the Servants neceſſity that puts him upon it; 'tis often the Maſters Ambition and Covetouſneſs, but 'tis the Servants Obedience and Faithfulneſs that engages him; ſo that the weight of buſineſs which may be the Maſters fault, is the Servants Duty; and therefore tho' it keep the one, it muſt not the other from the Sacrament; for 'tis impoſſible that any one ſhould be made unfit for the Communion by doing his Duty. 'Tis true, (to advance a little further) that the love of Jeſus in dying for us was equal to-

wards all, for all were ſubject to the puniſhment of ſin; but if there were any difference, the obligation would be greater on the poor and mean in one reſpect than on the rich: Becauſe ſuch do need the ſupport and comfort which they derive from this Blood, not only to uphold 'em againſt the terrour of another Life, but alſo under the troubles of this; and certainly the more low and mean any mans State in this preſent World is, the more unpardonable in him, is the love of this Life, or the neglect of another: for the leſs pleaſure we enjoy from without, the more natural is it to ſeek the pleaſures of Religion, the pleaſures of Faith, the pleaſures of the mind, from all which, it neceſſarily follows, that a Servants coldneſs towards his bleſſed Lord and Maſter, has ſomething leſs of excuſe in it than any other Mans: For in what Heart ſhall the bleſſed Jeſus find an Entertainment, in what Soul ſhall he find place to dwell, unleſs in that which has no Temptation to love the World? Where ſhould the

love

love of Heaven, the love of Jeſus, and the love of Virtue, take deeper Root than in that Heart which hath rationally no Foundation, no place to raiſe any other hopes on that are conſiderable? Where might our dear Lord expect ſooner to be receiv'd with open Arms, and the whole Heart, than by theſe who have no other Friend, no other Patron to truſt to? According to this diſcourſe, this was the ſucceſs, the real iſſue of things in the firſt times. *The Poor had the Goſpel Preach't unto 'em*, that is, theſe (generally ſpeaking) were the only Men which were affected and wrought upon by the Preaching of the Goſpel. But now, ah now! The times are inverted, the Servant and the mean Man appears as much more ſtupid and negligent in the things of another Life, as he has leſs ſhare than others in this; they ſeem to be ſunk as much beneath the Virtue, as Fortune of their Superiours, and being freed from the Cares and Emulations, from the Ambition and Deſigns of thoſe above 'em, their Souls ſeem to

be grown ſo unactive, ſo thoughtleſs, ſo dark, that they carry not one Meditation beyond the works of their hands, like him in Eccleſiaſticus,

* Chap. 38. 25. * *How can he get wiſdom that holdeth the plough, and that glorieth in the goad, that driveth* Oxen, *and is occupied in their Labours, and whoſe talk is of Bullocks?* For ſhame ſhew your ſelves men, and convince us that you have Rational and Immortal Souls: let me intreat you, conſider how great a dignity you are advanced to, how great an honour you are vouchſafed by God in being invited by him to this feaſt: you do here more nearly approach God, you are feaſted and entertain'd by him as his Children, you are united in the cloſeſt Ties and Bonds with your dear Lord and ours, you are become one with him, and he with you, and with us all, *for in Jeſus Chriſt there is neither bond nor free*; you all ſit equal gueſts, equal favourites at this table, O let not the humility, the condecenſion, the love of Jeſus be ſlighted and deſpis'd by you; ah how trifling a favour in compariſon

compariſon of this, conferr'd upon you by your Maſter, or any body elſe, wherein you value as ſuppoſing him rich and great, would tranſport you into all the heats of thankfulneſs, and put you upon any task how hard or how mean ſoever, by which you might do him honour. I'le inſiſt no longer on this point, I'le only mention the little and mean objections againſt this Duty, with which you are nevertheleſs wont to content your ſelves; you have, you'l ſay, ſo much buſineſs, ſo much work, that you have no time to prepare for the Communion. You do then ſerve not only a very hard, but a very fooliſh Maſter, ſo fooliſh, that I can ſcarce believe, there is any ſuch: for who can be ſuch a ſott as to be unwilling to give you time wherein you may give him the greateſt ſecurity, the ſureſt pledge of your Fidelity, Induſtry, Humility, and all other Virtues of a good Servant, that his heart can deſire? Can any man be ſuch a ſott as not to give a bad Servant time to reform in, or a good one time to

Objections Anſwer'd.

repeat his Vows and Reſolutions of his perſeverance, and to fortifie himſelf in his Duty by freſh engagements? And this benefit certainly every Maſter reaps by his Servant's conſcientious frequenting the Communion: and yet after all, let your Maſter be never ſo unreaſonable towards you, or ungrateful towards God, (for he is both in this) I muſt tell you to your comfort, no Servant is rendred unfit for the Communion by doing the Duty of his place, the diſcharge of your Duty towards man is a part of your Religion towards God; this peradventure may render your preparation leſs ſolemn and laborious, but never leſs acceptable; a ſincere ſigh or groan from you in ſuch a caſe as this, (if ſuch a one can be ſuppoſed) ſhall be admitted for as good ſatisfaction, as the moſt ſolemn confeſſion conſiſting in a particular enumeration of every ſin, and an act of ſorrow appropriated to each when perform'd by others who are Maſter's of their own time; a Devout Ejaculation ſhall be accepted from you as well

well as the moſt careful trimming of their Lamps, the moſt ſtudious dreſſing of their Souls from others: But here let me beſeech you, that you do not abuſe that unto a plea for your negligence and ſecurity, which I have taught you only as a comfort under the neceſſity of your circumſtances: For when you have time for more ſolemn preparation, you muſt not out of preſumption or lazineſs content your ſelf with this, but this I muſt leave to your own conſciences, and to God the ſearcher of hearts to determine: this then, that you have no time, is a vain excuſe; but you'l ſay, you are ignorant and unlearned, and do not underſtand the nature of this Duty, why do you not then conſult thoſe that do? Is it ſo that there is no good Chriſtian in the Family? Is there no Paſtor in the Pariſh? Is it poſſible that in theſe days of light, any, though the meaneſt of the people, ſhould periſh for lack of knowledg. But you are unworthy to approach that table; and are you reſolv'd that you'l ever con-

tinue ſo? If by unworthineſs, you mean any courſe of ſin; break it off ſpeedily, leſt you periſh in it, peradventure this call to the Sacrament may otherwiſe be the laſt Invitation to Repentance, the laſt tender of mercy that ſhall be ever made you: but if by unfitneſs, you mean Frailties and Imperfections, Defects and Weakneſſes, if this ſhould make us unfit, who then could be fit? If this ſhould make us unworthy, who then could be worthy? Sin and folly would be a qualification for the Communion, if none were fit for it, but ſuch as were arrogant enough to think themſelves ſo, for that in this ſenſe of fitneſs, were to think themſelves void of defect and frailty, which were flatly repugnant not only to Humility, but Truth too; But you'll laſtly ſay, you are conſcious to your ſelves of great weakneſs, and are afraid of entring into Engagements, which you have much ground to fear you ſhall not be able to perform: If you prove unable, it will not be your ſin, but misfortune, but

I am

I am afraid, you mean, which you ſhall not be always willing to perform: And if ſo, I muſt confeſs, I fear you are not fit for the Communion; for this inſinuates that your Heart at preſent is not ſincere, that your meaning is not right, and that you have ſome darling ſin, or at leaſt ſome remainder of ſin, which you cannot yet be fully perſwaded to part with: If it be otherwiſe, the weaker you are, the more need you have of that Sacrament by which you will be confirm'd and ſtrengthen'd; if you are ſincere, you are always ſafe.

PART

PART III.

CHAP. II.

Directions for the Servants Worthy Receiving the Lords Supper.

Contemplations tending to ſtir up a Devout Conviction of this Duty in the Soul.

OUR Savour's Inſtitution of this Sacrament is thus related. Our Lord *Jeſus* the ſame Night that he was betray'd, took bread, and when he had given thanks, he brake it, and gave it to his Diſciples, ſaying, Take, eat, this is my body which is given for you, do this in remembrance of me. Likewiſe after Supper, he took the Cup, and when he had given thanks, he gave it to 'em, ſaying, drink ye all of this, for this is my Blood of the New Teſtament, which is ſhed for you, and for many, for the remiſſion of ſins. Do this,

as

as oft as ye ſhall drink it, in remembrance of me. Out of theſe words, our Church forms that excellent Prayer, Almighty God our Heavenly Father, who of thy tender mercy, didſt give thy only Son *Jeſus* Chriſt to ſuffer death upon the Croſs for our Redemption, who made there (by his one oblation of himſelf once offer'd) a full, perfect and ſufficient Sacrafice, Oblation and Satisfaction for the ſins of the whole World, and did inſtitute, and in his Holy Goſpel command us to continue a perpetual memory of that his precious death, until his coming again; hear us, O merciful Father, we moſt humbly beſeech thee, and grant that we receiving theſe thy Creatures of Bread and Wine, according to thy Son our Saviour Jeſus Chriſt's Holy Inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed Body and Blood: On the parts of this Prayer you may deſcant thus, O my God, and my Father, didſt thou give thine onely begotten Son to ſuffer death upon the Croſs

for

for my Redemption! what then was my ſtate, that it was capable of no leſſer Redemption than the bitter death of thy Son? A ſtate of ſin and miſery; a ſtate of bondage and fear; a ſtate of darkneſs and affliction; a ſtate of wrath and death, death, eternal death; and ſhall I be ſo fond of this ſtate, as to continue in it, after thy Son has ſhed his blood to redeem me from it? Shall I deſpiſe this Redemption, and not haſten to be partaker of his Blood, and all the benefits of his death and paſſion? O my God, and my Father, it was an act of the moſt tender mercy in thee, to offer up thy Son to death for me. Ah what Ingratitude muſt I be guilty of towards thee, what cruelty towards my ſelf, if I neglect this great ſalvation, if I renounce, or at leaſt forget my Saviour, and exclude my ſelf from any Intereſt in his death? O bleſſed Jeſus, didſt thou by thy one painful oblation of thy ſelf upon the Croſs, make a full, perfect & ſufficient Sacrifice, Oblation and Satisfaction for the ſins of the whole

whole World? and can there be any thing more dear to me than the memory of this thy love, more worthy of my remembrance than the redemption of the whole Word? Redemption! ah bleſſed word! What happineſs, what Heaven doth it import to be redeem'd by Chriſt, is to be tranſlated out of darkneſs into a marvelous light, out of the Regions and ſhadows of death, into the glory of the Sons of God, out of a ſtate of bondage, into the moſt perfect liberty, out of a ſtate of wrath, into a ſtate of Love and Mercy, out of a ſtate of Dread and Terrour, into a ſtate of Peace, and Joy, and Hope, or at leaſt, into a capacity of all this! and doth not all this deſerve, that I ſhould ever commemorate this thy Redemption of me and of the World, with devout joys, with humble tranſports, and the moſt grateful paſſion? Didſt thou need, O my Bleſſed Saviour, to inſtitute, and in thy Holy Goſpel command me to continue a perpetual memory of that thy precious death until thy coming again, leſt I ſhould forget

forget it? Ah wretched nature! Ah wretched ſtate! Can there be any temptations that can betray me into ſo vile a baſeneſs? Can the love of the World, a falſe deceitful World, make me forget thee, thy Agonies, thy Wounds, thy Death, thy Love? Ah my dear Saviour! can it be ſo hard a matter to keep my remembrance and love of thee awake, alive, that thou ſhouldſt need to command me thus to commemorate thy death in the lively ſymbols and repreſentations of it, and to enforce thy command by putting me in mind of thy coming again? Methinks, without all this, my love for thee ſhould have been ſo bright and flaming, that I ſhould have deſpiſed all things as dung and droſs in compariſon of thee, and have deſired to have known nothing but Jeſus Chriſt and him crucified! methinks I ſhould have lived in the devout contemplation of thy great & excellent actions, and thy great ſufferings, till I had been weary of this World, and of this body of this poor Beggarly and Imperfect ſtate, and have long'd for my Diſſolution and Entrance into thy preſence!

preſence! this, thy love deſerv'd from me, even though I had been encompaſſed with the pleaſures, and crown'd with the honours of this World; how inexcuſable then muſt I be, who am one of the meaneſt of the people, who have no allurements, no temptations in my Fortune, if I forget thee and forſake thee! Ah! how ſhall I ſtand before thee when thou comeſt again. How ſhall I behold thee in the glory of thy Father, and on this tribunal, if I ſhould now forget thy ſufferings for me, forget thy love of me, and neglect thy laſt, thy dying commands, the higheſt token of thy paſſion for me, ſhewing how ſolicitous thou waſt leſt I ſhould loſe the benefit of thy blood, when thou hadſt ſhed it! ah! with what, not ſhame and bluſhes, but horrour and amazement would my guilty Soul be covered at thy appearance! but this ſhall never be my Crime, this ſhall never be my ſtate, never ſhall my Soul be guilty of ſuch ingratitude to the *Tender Mercys* of my God, or the tender love of my Saviour: No; my ſorrows

rows overflow me, my heart is wounded within me, that I have forgot thee ſo long already, that I have remembred thee ſo ſeldom, that I have turn'd my back ſo often upon that Holy Sacrament, wherein thy paſſion ought to have been commemorated by me; O pardon, pardon, bleſſed Lord thy unkind, thy unfaithful Diſciple: I come to thee, I come to confeſs thee, I come to worſhip thee in the troubles and deſires of a broken Spirit, a contrite paſſion, a reſtor'd Faith, and a Revived affection. O receive me, cover'd with my tears, and with my ſhame, but raviſh't with thy love too; henceforth, O my Saviour, I will live with thee, nothing ſhall divide thee from me; not Buſineſs nor Intereſt, not Relations nor Friends, not the ſluggiſhneſs of the body, nor diſtractions of the World, not life nor death it ſelf; I will live with thee in devout Prayers and Holy Meditations, and with an impatient paſſion, I will haſt to meet thee in the Holy Sacrament which thou haſt appointed as

the

the repreſentation of thy death, the pledge of thy love in the ſymbols of thy extraordinary preſence: And, O bleſſed God, *who of* thy tender mercy didſt give thy Son to ſuffer death upon the Croſs for my Redemption, out of the ſame tender mercy aſſiſt me with thy grace, that I may commemorate that his death, with that Faith and humble gratitude, that I may be made partaker of the Redemption wrought by it; help me ſo to approach theſe Holy myſteries, ſo to receive theſe Elements of Bread and Wine, that I may be made partaker of the moſt precious body and blood of my Saviour, that ſo being waſh't from my ſins by his blood, united and incorporated with him by Faith and Love, I may be ſtrengthen'd and ſupported, govern'd and protected by him, while I am in the body, and may meet him at his coming again with unſpeakable rejoycing, and be acknowledg'd by him as his Faithful Diſciple and Follower. Amen, Amen, for the ſake of the ſame my crucifi'd Redeemer and Saviour Chriſt Jeſus.

A Devout Exercise of Faith, Repentance, Love, and Hope, by way of Preparation for the Sacrament.

FIrst, *The Exercise of Faith.* The former Exhortation of our Church, to the Receiving of the Sacrament, lays down the design of Communion in these few, but full words; *The most comfortable Sacrament of the Body and Blood of Christ, is to be receiv'd in remembrance of his meritorious Cross and Passion, whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of Heaven.* On which you may thus comment, Lord, I believe, help thou mine unbelief, I believe that thou the Son of God, didst take upon thee the form of a Servant, and wast made in the likeness of Men, and being found in fashion as a Man, didst humble thy self, and becamest obedient unto death, even the death of the Cross. I believe, that by that thy painful Death, painful indeed to thee, but comfortable

comfortable and happy to us, thou didſt not only make an Oblation and Satisfaction for the ſins of the whole World, if they would believe and repent, but alſo purchaſe for 'em an Eternal Kingdom: I do therefore deſire in this Holy Sacrament to make a publick Confeſſion of my Faith in thee, I am not aſham'd of the Goſpel of Chriſt, for 'tis the power of my God unto Salvation, I am not aſham'd of thee my Crucified Saviour, for I know, there is no other name given unto Man, by which he may be ſav'd, but only the name of our Lord Jeſus Chriſt. I do therefore moſt earneſtly deſire to be made partaker of the benefits of thy Death, and to have the aſſurance of my Redemption by thy Blood ſeal'd to me; for I have, O Lord, a weight of ſin that hangs upon my Soul, from which, unleſs thy Death deliver me, it will ſink me down into the loweſt Hell; therefore with impatience doth my Soul deſire to approach this comfortable Sacrament, where I may give thee the ſincere aſſurances of my Faith, Re-

pentance and Love, and may receive from the aſſurances and pledges of my Redemption wrought by thy Croſs and Paſſion: But Lord, I know, that they only can draw near with comfort to this Sacrament, who with hearty Repentance, and true Faith turn to thee: I do therefore deſire to place my ſelf firſt as in the preſence of God, and under the awe of his all-ſeeing Eye, to examine and try my Life and my Heart, and to enter into the moſt ſincere purpoſes of reforming what is amiſs in me; and help thou me, O my God, that I may do this as I ought to do, give me that juſt ſenſe of the weight and importance of this work, that I may do it with care and vigour, convince me ſo of the indiſpenſible neceſſity of ſincerity, that I may neither hide nor diſguiſe any ſin in my *Examination*, nor make any, the leaſt reſerve for any in my *Reſolution* of amendment. And, O my God, if through the neceſſities of my Imployment, or through the ſtraitneſs of my time, or through the ignorance or prejudice of my Education,

Education, any thing ſhall eſcape me, O impute it not to me, but have compaſſion upon the *Frailties* of my Nature, and the Infelicities of my State, and upon whatever weakneſſes unknown to me, are grown upon me.

Secondly, *The Exerciſe of Repentance.* O Almighty God, Father of our Lord Jeſus Chriſt, Maker of all things, and Judge of all Men, thou Holy, All-ſeeing and Impartial Judge, I preſent my ſelf before thee in the Humility of my Soul, in the grief and bitterneſs of my Heart, to confeſs and bewail my ſins, and actually and ſincerely to renounce 'em.

Here conſider firſt the courſe of your paſt Life in general. Thus, how you have behav'd your ſelves towards your Parents when under their Government, I mean not the particulars of your actions, which 'tis impoſſible to recollect, but ſuch generals as theſe: Whether you have been notoriouſly diſobedient, whether you have notoriouſly neglected the means and opportunities of your Education, or by any other way procur'd the

grief, affliction or ſhame of your Parents: Then conſider your courſe of Life ſince you came into Service, as whether you have lived careleſly and coldly towards God in an habitual neglect, or it may be, contempt of Religion, whether you have been a Faithful and good Servant, or on the contrary, whether you have liv'd in the cuſtom and habit of Diſobedience or Unfaithfulneſs to your Maſter: And laſtly, as to your ſelves, conſider whether you have lived in a habit of Drunkenneſs, Gluttony, Uncleanneſs, Pride and Wilfulneſs; now if upon Examination, you find your ſelves to have been guilty of any of theſe things in your paſt lives, it will be neceſſary to confeſs and bewail your error, altho' you have now long ago renounc'd it, broken off your ſin, and liv'd a new Life; and it will not be amiſs to conſider what aggravations are to be found in theſe your ſins; for example, what convictions you have reſiſted and ſtifled, what reſtraints you have broke through, what inconveniences

you

you have ſuffer'd by your ſins, what extraordinary Mercies and Deliverances you have had, what extraordinary Chaſtiſements God has inflicted upon you, what Opportunities of Grace you have ſlighted; theſe and ſuch like conſiderations ſerve to render the Soul more Humble and Contrite, and to quicken the ſenſe of Gods Goodneſs and Loving-Kindneſs towards you: When you have thus examin'd what the State of your Life paſt has been, you are ſecondly, to examine what the preſent State of your Soul is, and here, you are to conſider, *Firſt*, Whether you are now under the dominion and power of any ſin, and this your Conſcience, if it be not ſear'd, will ſoon inform you, for it cannot but tell you, that it has accus'd you for the Commiſſion of this or that ſin: But leſt you ſhould deceive your ſelves, you may examine your ſelves in the former manner upon thoſe ſeveral Heads of your Duty treated of in this Book, as you ſtand related to God, to your Parents, to your Maſter and Miſtreſs,

to their Children, to your Fellow-Servants, to your Neighbours in general, and to your ſelves: Weighing your preſent behaviour and affection towards each in this, as you did your paſt in the former part of this Examination.

If upon this view of your ſelves, it appears to you, that you live in any ſin, you muſt not only bewail it, and reſolve againſt it, but you muſt alſo make Reſtitution, if you have wrong'd your Maſter, your Fellow-Servant, or any other; if you have wrong'd 'em in their goods, you muſt reſtore it if you can; if you cannot, you muſt confeſs the wrong, and beg their pardon: If you have wrong'd 'em by Lying, you muſt diſcover the truth, and take the ſhame to your ſelves: If you have griev'd, diſturb'd and troubled 'em by rudeneſs, contumelious Language, or any ſuch way, you muſt make 'em what amends you can, by confeſſing your error, promiſing Reformation, and begging Forgiveneſs: If you have been injurious to the Souls of any,

you

you muſt be as induſtrious to reclaim 'em; when you have done all this, I would not have you make too much haſt to the Sacrament: But firſt, make ſome trial of the Truth and Sincerity of your Repentance; but in giving this Rule, I would be underſtood to ſpeak either of ſins of habitual Omiſſion, or elſe of thoſe notorious tranſgreſſions of Gods Laws, which the Scripture calls, the works of the Fleſh, the wickedneſs in which the Gentile World lay, the filthineſs of Fleſh and Spirit; for as to defects and frailties, tho' we muſt ſtrive againſt 'em, we ſhall never be free from 'em: As to Lukewarmneſs, Stupidity or Lifeleſneſs in Religion, if you mean by it a form of Godlineſs without the power, that is, that you profeſs to believe and live civilly, but the Duties that you perform are done heedleſly and perfunctorily, without any ſerioufneſs, or any reliſh, and the whole application of your mind runs upon the World; this is a State to be repented of, and you muſt enter upon reſolutions of greater

care

care and watchfulneſs, and fervency; and having done this, you may proceed to the Sacrament, without making ſo long a trial of your ſelves as in the former caſe; becauſe neither the Church nor your Neighbour can receive any ſcandal thereby.

Now beſide this part of Examination conſiſting in an enquiry what ſins you have been guilty of, or now live in: there is a ſecond part of Examination conſiſting in this enquiry, what good you have done, what reſemblance there is between your life and the life of Jeſus, your Spirit and the Spirit of Jeſus? for negative righteouſneſs is not ſufficient to make a man a good Chriſtian, and though it be true, that we are not bound to the higheſt perfection under pain of damnation; yet the love of God, the love of Jeſus, and the hopes of eternal glory do all oblige us to aim at it, and therefore we ought to bemoan our non-proficiency, barreneſs and unprofitableneſs, I mean not, abſolutely ſuch, but comparatively with reſpect to what we ſhould attain

tain to: And that you may do this aright, demand of your ſelves, what requital have we made our Parents? What aſſiſtance have we afforded them ſince God has bleſſed us? What ſhare, of what God has proſper'd us with, have we given to the poor, the hungry, and the naked? What ſervice have we done for the comfort and ſupport of any that have been any ways diſtreſſed? After this, read with a ſober devotion the Beatitudes, *Mat.* 5. and examine the ſtate of your Souls by 'em; thus, am I poor in Spirit, contented in the loweſt ſtate, reſign'd up to God both as to my undderſtanding and my will, filled with humble thoughts of my own endowments both natural and moral? do I mourn under the ſenſe of my paſt ſins, and my preſent defects and infirmities? Do I weep in ſecrets for the ſins of my people, for the Deſolations and Diviſions of the Church of Chriſt, for the infidelity of Jew and Gentile, and in general, for the diſhonour God's name ſuffers in the World? Am I of a meek and quiet

quiet Spirit, peaceable, and slow to anger, full of humility and reverence towards all, but especially my Governours and Masters, studying to do my own business, and to live quietly in my Station? Do I hunger and thirst after righteousnes? Is my Soul inflamed with a desire of saving knowledge? Do I delight in the meditation of Heavenly truths? Am I ravish't with the Lovelinesse and Beauty of works truly great and truly Christian? Am I merciful? do I delight to imitate my heavenly Father as far as I am able, being bountiful to the needy, compassionate to the distressed, long suffering towards the offender, gentle and easily intreated, carefully studying and resolv'dly pursuing the good of all, even of mine Enemies, and such, whose either Ingratitude to me, or their aversion to their own good, renders the work much more difficult? Am I pure in heart? Is the World crucified to me? Do I account all things but dung and dross in comparison of the excellence of the knowledge of Christ Jesus my Lord? Do

I love

I love my God, and love my Jeſus, even to a thirſt after a diſſolution, that putting off the body, I may enjoy 'em in Heaven? Do I in the ſingleneſs and ſimplicity of my heart purſue the honour of God without regard to any by-intereſt or corrupt affection? Am I a peace-maker, content to purchaſe it for my ſelf, or promote it amongſt others by any travail or pains, and by very great diſadvantages to my ſelf? Do I purſue peace in the Church of Chriſt, in the State, in the Neighbour hood, in the Family, in my narrow, capacity withal imaginable zeal? Laſtly, Am I willing, if the will of God ſo be, to part with all, and follow Chriſt, to undergo not only reproach and contempt, but if need be, the ſpoil of all I have, nay Stripes, Impriſonment, and Death it ſelf? Theſe are the heights you are to labour after, and though you may fall very ſhort of 'em, this Examination will ſerve to encreaſe your humility, to make you more importunate for the aſſiſtance of God, and more deſirous of being

ſtrengthen'd

ſtrengthen'd and refreſh't by the Holy Sacrament, nay it will excite and quicken your graces in you; for there is a lovelineſs in Virtue, and therefore the oftner you ſeriouſly behold it, the more you'l be enamour'd of it.

When you have diſcover'd by this Examination the ſtate of your Souls, then proceed to bewail 'em before God, thus; Theſe and many more which I cannot recollect, are my ſins, O thou Judge of the World, and theſe have all been repeated from time to time, ſo that they now are grown formidable to me for their very number, & yet beſides this, how provoking are the aggravations of them, that I ſhould ſin thus in defiance of the brighteſt revelation of thy will, in contempt of thy long ſuffering, patience and goodneſs; in contempt of thy aſtoniſhing love manifeſted in my redemption by the blood of Jeſus, in defiance of thy great and precious promiſes, and of all the calls of thy Spirit and of thy Providence? nay, O my God, I have trampled under foot all my moſt ſolemn engagements, and returned

returned to the commiſſion of ſin, in contempt even of my repentance, my vows and reſolutions, and canſt thou have mercy upon ſuch a wretch as I am? I know, I have moſt juſtly provok't thy wrath and indignation againſt me, my ſins are gone over my head as a thick cloud, they are a ſore burthen, too heavy for me to to bear, they are more in number than the hairs of my head, and my heart has fail'd me; but O Lord God, I do earneſtly repent, and am heartily ſorry for theſe my miſdoings, the remembrance of 'em is grievous to me, the burden of 'em is intolerable, I am aſhamed, yea even confounded under the ſenſe of my folly and ingratitude, I have conſider'd thy terrour, and fearfulneſs and trembling has taken hold upon me; I have conſider'd thy tender mercies, and my Soul is wounded within me, for having ſo falſly and unworthily forſaken and offended thee: I have conſider'd the humiliation and the ſufferings of my bleſſed Saviour, and my Soul ſuffers an Agony of love and

ſhame

ſhame with in me for what I have done againſt my dear Lord. I have conſider'd the Beauty of Holineſs, and I loath my ſelf for the deformity and pollutions of my ſins: O therefore thou, who doſt delight to ſhew mercy to repenting Sinners, thou God of love and mercy, have mercy upon me, and O thou Lamb of God, which didſt ſhed thy blood for ſinners, have mercy upon me; thou that takeſt away the ſins of the World, have mercy upon me; and O my Heavenly Father, deliver me not only from the guilt, but from the power of my ſin; I tremble indeed at thy wrath, and my ſoul faints within me, when I think of being excluded forever from thy preſence; but I do alſo loath and deteſt my ſin, O deliver me from it: aid me by thy bleſſed Spirit that I may conquer and ſubdue all my corrupt affections: O let that Spirt which was in Jeſus be in me alſo, that the life of Jeſus may be ſeen in all my actions, and the image of Jeſus may be form'd in my Soul, and my converſation may be in Heaven;

ven; and here O Lord, I offer up and devote to thee even my Soul and my body, reſolving to live a life of Devotion, a life of Juſtice and Charity a life of Meekneſs and Humility a life of Induſtry and Watchfulneſs,a life of Purity and Sobriety: O Lord ſtrengthen me, O Lord eſtabliſh me by the might of thy Spirit, by the power of thy Word, by the protection of thy Povidence, that I may perſevere and be faithful unto the end, and ſo obtain a Crown of Righteouſneſs, through Jeſus Chirſt our Lord.

3dly. *The Exerciſe of Charity.* O my my God, thou haſt taught me by thy holy Word,that thou art love, & that he only who dwelleth in love, dwelleth in thee; and accordingly, I do find that thou art long-ſuffering and merciful, that thou filleſt even the Wicked and thine Enemies with thy goodneſs; and O my bleſſed Savour and Redeemer, I find that in this alſo thou art the expreſs Image of thy Father, and the brightneſs of his glory; for thou cameſt from Heaven

to Earth to die for thine Enemies, to reconcile man to God firſt, and then to reconcile and endear us all to one another, and has taught us that we cannot be thy Diſciples unleſs we love one another: I do therefore moſt readily forgive all thoſe that have wronged me either by word or deed, I do from my heart readily pardon all thoſe who have or do wiſh me evil, or who endeavour or deſign me any; I do earneſtly deſire to be the Child of my Heavenly Father, and the Diſciple of my dear Maſter in this point, and therefore being jealous leſt my reconciliation ſhould not be ſincere or perfect enough, I do firmly purpoſe upon every opportunity to expreſs my Charity towards mine Enemies, my acts of Love and Kindneſs; and leſt after all, I ſhould not be zealous enough to promote that Love and Unity which is ſo dear and acceptable to my God and my Saviour, leſt I ſhould not throughly coppy out the Divine pattern that is ſet me, I will not only with unfeigned Humility and Affliction

tion of Soul confeſs my offence, make reparation, and beg pardon for any wrong I have done others, but I will wooe and importune thoſe who have wrong'd me into a reconciliation: For how well muſt this become me when God himſelf courts and beſeeches the ſinner, and the Son of God Preach't and Prayed, and Wept and Died for thoſe who were irreconcileably ſet againſt him; and O my God, I do now call to mind how unkindly, how unchriſtianly I have behaved my ſelf towards thoſe who are my Governours in Church and State; I have often made falſe, ſlanderous and ſpightful reflections upon 'em, and have aided and countenanced others in the like, I cannot make to them a Perſonal Acknowledgment of my offences, nor ſue to 'em in particular for the pardon of 'em: Here therefore before thee my God and my Judge, whom I have hereby offended, I do confeſs and bewail my ſin and folly, humbly imploring thy pardon, and the aſſiſtance of thy Grace, that I may henceforth walk in Chri-

To be us'd by ſuch as are conſcious of Undutifulneſs towards their Governours.

ſtian Charity towards thoſe who are my Governours, thy Miniſters for my good; not only forbearing all Diſloyalty, Diſobedience, Malice and Uncharitableneſs my ſelf, but alſo diſcountenancing and oppoſing it in all others, as far as in me lies.

O thou God of Love, fill me with thy Divine Spirit, fill me with Brotherly Affection, and with a Fervent Zeal for the good of my Neighbour, nor ſuffer me ever to be wanting according to my capacity to increaſe the happineſs of the Proſperous and the Pious, or to relieve the miſery of the Afflicted and the Sinner.

But O my God, whilſt I pray for a Spirit of Love towards my Neighbour, I muſt not forget to beg, and beg earneſtly, that by the ſame Spirit thou wouldſt ſhed abroad the Love of thee my God in my Heart: O Let me ever remember the great things which thou haſt done for me; O Let me ever think upon the Patience and Long-ſuffering, which thou haſt exerciſed towards me; above all, let my Soul ever adore, and love, and bleſs thee,

thee, that thou haſt given thine own Son out of thy Boſom to die for me, and for all Mankind, that whoever believed on him might not periſh, but have Everlaſting Life. And O let me ever love and glorifie that Son of thy Boſom, who haſt loved me, and given himſelf for me, and waſht me from my ſins in his own Blood; and O may I ever expreſs this my Love by a frequent Commemoration of it, by Devout Addreſſes to thee my God, by a Devout Zeal for thy Glory, and the propagation of the Kingdom of my Saviour. *Amen, Amen.*

Fourthly, *The Exerciſe of Hope.* After all theſe reflections which I have made upon my ſinfulneſs and the Divine goodneſs, upon my guilt and the atonement, and ſatisfaction wrought by the Blood of Jeſus, I find, that as the conſideration of the one begets ſorrow, ſo doth the conſideration of the other beget hope in me; and I find the trouble of my Soul clear up into Chriſtian Peace and Comfort: My paſt ſins indeed, and my preſent unworthineſs, fill me with

grief and ſhame, and reproach of Conſcience, but there are other things that lift me up from the Earth, that wipe away my Tears, and remove the Garments of my mourning, and fill my Soul with chearfulneſs and delightſome expectations; ſuch are theſe, when I conſider the Divine Nature, I am aſſured that God delights not in the death of a Sinner, but delights in exerciſing Loving-kindneſs, Righteouſneſs and Mercy upon Earth: When I conſider the death of Jeſus, I am well aſſured, that it is a full, perfect and ſufficient Sacrifice, Oblation and Satisfaction for my ſins, and the ſins of the whole World; when I laſtly conſider the tenour of the Goſpel-Covenant, as 'tis publiſht to the World by the Son of God and his Followers, I find contain'd in it pardon of ſins to all repenting and believing Sinners without Reſtriction, without Limitation, without Exception of any Perſon, or Reſervation of any caſe: * *Come unto me all that travail and are heavy laden, and I will refreſh you.* * *So God loved*

* Math. 11. 28.

* John 3. 16.

loved the World, that he gave his only Begotten Son, to the end that all that believe in him ſhould not periſh, but have Everlaſting Life. * *This is a true ſaying, and worthy of all Men to be received: That Chriſt Jeſus came into the World to ſave Sinners.* * *If any Man ſin, we have an advocate with the Father, Jeſus Chriſt the Righteous, and he is the propitiation for our ſins.* And now I lift up my Heart O Lord unto thee, I approach near thee, and Sacrifice to thee in the joy of hope and thankfulneſs. For tho' I do not preſume to come to this thy Table truſting in my own Righteouſneſs, yet I do firmly truſt in the multitude of thy Mercies, I know I am not of my ſelf worthy to gather up the Crumbs under thy Table, yet I do with all know, that the Son of God has died for Sinners; and that thou art the ſame Lord, whoſe property is ever to have Mercy; I do not therefore doubt but I ſhall be a welcome and acceptable, tho' in my ſelf an unworthy Gueſt to this Table, and being aſſiſted by thy Grace, ſhall ſo eat the Fleſh of thy

* 1 Tim. 1. 15.

* 1 John 2. 1.

Son Jeſus Chriſt, and drink his Blood, that my ſinful Body ſhall be made clean by his Body, and my Soul waſhed through his moſt precious Blood, and I ſhall evermore dwell in him, and he in me. *Amen, Amen.*

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H. Maurice *Rmo. Dno. Wmo. Archpo. Cant. a ſacris.*

I N I S.

There is lately publiſhed by the ſame Author a Book intituled, An *Enqutry after Happineſs*, &c.